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*Notes on the Parables of our Lord.* By RICHARD CHENEVIX TRENCH, M.A. *Perpetual Curate of Curdridge, Hants.* London: J. W. Parker. 1840.

THIS is in many respects a remarkable book. It is the genuine product of its author's mind, and exhibits everywhere that unity and distinctness of character which such true parentage can alone bestow. The reader continually feels that he is conversing with a real man; that a living voice is sounding in his ears; that he has not wandered into the loose and barren sands of repeated sentiments, which the winds of chance, or the yet drier breath of book-making, have heaped together, but that he is holding converse with a deep and powerful spirit; and that the stores of gathered wisdom which are opened to him, (and they are ample,) have been brought together, and are now held in one, by its living and pervading power.

So wide, indeed, is the range of expositors from whom Mr. Trench has culled, that the volume may be taken as an historical collection of comments upon the Parables of our Lord by the fathers and best later writers in all languages. Such the unpretending title of "Notes" might lead us to expect to find it. But this is by no means the principal merit of the book. It is as far removed in character as possible from that driest gathering of dry bones, a synopsis criticorum; than which, however needful it may be for enriching other soils, there cannot, we hold, be by itself a more utterly arid material. There is exhibited throughout this volume that power of reproduction which can knit together old fragments into the unity and freshness of novelty, without losing the strength and substance of antiquity. The cause of this excellence may be found in the history of the work; the references and quotations have not, as is too often the case, been gathered from indexes and secondhand sources, to make a show of authority for opinions, or of reading for their author, but are the real treasures of a well-furnished mind. "They are," Mr. Trench tells us,\* "in the main of my own collecting. I was struck, on referring to the works bearing on the subject, with the large amount of merely traditional materials which they contained;—the same quotations from the fathers of the church; the same illustrations from classical authors; the same passages from modern works on the East; and this while richest mines, especially in the instance of the first,

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remained still unwrought. As the only means of giving my book any value in this respect, I determined to use very sparingly those materials which I found thus ready to my hand, and rather to make an independent gathering of my own, however small it might prove, than thus to enter upon other men's labours." To the truth of this profession every page bears witness.

The faults of Mr. Trench's work are almost entirely on the surface. In spite of a high and real reverence for language, we trace a few distinct German words and German idioms, which to our ears mar the melody of his English periods. "Interpenetrate," "Messianic," and some very long and rather suspended sentences, mark the effect of Mr. Trench's wide acquaintance with the literature of Germany. But these are trifling blemishes, which we doubt not that a second edition will entirely remove.

The book opens with a consideration of "the definition of the Parable." This is to be regretted. For such a disquisition must necessarily be far less interesting to the general reader than the direct dealing with holy Scripture which it introduces; and many persons who "begin at the beginning," will probably be discouraged by this portal from entering upon the wide and verdant fields which lie beyond it. Moreover this appears to us to be in itself the least satisfactory part of the whole work. The eminent gifts of Mr. Trench's mind are clearly intuition, the habit of grasping great principles, a high measure of imagination, and a largely-furnished and retentive memory. That with which we should judge that he was less richly endowed, or at least which he has less carefully cultivated, is a clear and cautious accuracy of reasoning: he seizes upon some deep and true conclusion; but he fails at times in pointing out the single steps by which ordinary minds must mount up beside him. Thus, while he appears to see distinctly the full character of the Parable, we doubt whether he marks out its definition with sufficient logical accuracy to put his readers in possession of his full meaning.

He begins by differencing it from the compositions with which it may be confounded. It must not be classed with the fable, because, from its essential nature, it is "constructed to set forth a truth spiritual and heavenly," whilst the fable "is essentially of the earth, and never lifts itself above the earth." "It belongs," therefore, "to this, the loftier standing point of the parable, that it should be deeply in earnest, allowing itself in no jesting or raillery at the weaknesses, the follies, or the crimes of men . . . whilst in this raillery, these bitter mockings, the fabulist not unfrequently indulges—he rubs bitter salt into the wounds of men's souls; it may be, perhaps it generally is, with a desire to heal those hurts, yet still in a very different spirit from that in which the affectionate Saviour of men poured oil and wine into the bleeding wounds of humanity." Pp. 2, 3, 4.

All this is most true and of great importance; and from this Mr. Trench proceeds to show the distinctions between the parable and the mythos, the proverb and the allegory, which, though not as striking as his treatment of the fable, are yet marked with sufficient

clearness. But when this has been done, the conclusion is still incomplete.

We want the positive character of the parable gathered into unity and distinctness from these various forms of address, which it resembles, and from which it may be distinguished. With this Mr. Trench has not supplied his readers; and probably from that cause he has not brought out what seems to us to be one of the chief features of the parable. In his concluding remarks upon the fable, he comes very near to it, but without absolutely reaching it. Even the fabulist, he truly remarks,

"Cannot be said to be regardless of truth, since it is neither his intention to deceive, when he attributes language and discourse of reason to trees, and birds, and beasts, nor is any one deceived by him; for the severe reverence for truth, which is habitual to the higher moral teacher, will not allow him to indulge even in this sporting with truth, this temporary suspension of its laws, though upon agreement, or, at least, tacit understanding. In his mind, the creation of God, as it came from the Creator's hands, is too perfect,—has too much of reverence owing to it, to be represented otherwise than it really is. The great Teacher by parables, therefore, allowed himself in no transgression of the established laws of Nature—in nothing marvellous or anomalous; he presents to us no speaking trees or reasoning beasts."—P. 4.

This is most true, as far as it goes; but, perhaps, there is yet a further reason than this mere reverence for truth, why all the machinery of the parable is real. May it not be asserted, that in all his parables, our Lord avails himself of real analogies;—that they are never mere arbitrary or fanciful applications adopted from the external world to illustrate some truth, but rather that they are revelations of secret but truly existing relations;—that they are intended as hints for us to follow out; and which, if we do follow them out, will serve to show us the uniform acting of the power of God in all around us;—that just as the various types and provisions of the law were not merely acted prophecies of what was to happen hereafter, being themselves altogether unreal; but rather were the casting up in a different material of that which was hereafter to be thrown up once for all in the gospel dispensation; so the material world, with its various wonders, is a revelation to those who will patiently study its analogies of the spiritual world within and around them?

In this view, the study of the Parables is full of profitable instruction for the present times; when the progress of art and science has such a tendency to develop amongst us a material spirit; when we are in danger of looking at all creation as materials for our workmanship; and when, further, the discovery of the various laws and properties of matter, with regard to itself, has so strong a tendency to withdraw our attention from its relations to ourselves and to God.

All this train of thought, if it be true, we know no one better able than Mr. Trench to work out to its farthest conclusions; and in the next edition of his work, we trust that he may see fit to do so. One great merit of the volume already, is its exceeding richness in scattered veins of the deepest thought. Thus, in the chapter on our Lord's

object in teaching by parables, he touches upon the very point we have just been suggesting. The parable, he says, is more than an illustration; it is in one sense a proof also.

[Its] "power lies deeper than this, in the harmony unconsciously felt by all men, and by deeper minds continually recognised and plainly perceived between the natural and spiritual worlds—so that analogies from the first are felt to be more than happily chosen illustrations: they are arguments, and may be alleged as witnesses, the world of nature being throughout a witness for the world of spirit, proceeding from some" (*quære, the same*) "hand, and growing out of the same root, and being formed for that very end; and all lovers of truth readily acknowledge these mysterious harmonies and the force of arguments derived from them: to them the things on earth are copies of the things in heaven," &c.—P. 11.

From this Mr. Trench passes on to the question, why "the heavenly things—need to be presented to us under coverings and in wrappings, and not in their naked glory." "No doubt," is his solution, "that which constitutes the ground and necessity of this is the fall: the incapacity of understanding spiritual things, except by help of things natural is itself a consequence of the fall; for the fall was just a coming under the powers of this world, instead of ruling over them. Thenceforward, no immediate intuitive knowledge was possible," &c. &c.

Now that the fall is that which has darkened all our power of spiritual comprehension, no Christian can deny. But it does not surely follow, by parity of reasoning, that the employment of the parable is any consequence of this. No doubt it has made man inapt in discovering for himself, and even slow in tracing out, when the key is given to him, the deep harmonies upon which all creation is ever moving onward. But if he had never fallen, these analogies would still have existed; and through them, even then, only more clearly than at present, he would have mounted up to the contemplation of the adorable Godhead. Paradise was not heaven. In it man was surrounded by a material world; he was set as a ruler over a province, not yet called home to the presence chamber of the great King. Before his fall, he would see God in the great parable of the whole creation,—trace his handiwork in all, and rise in continual joy and thankfulness from every earthly figure before him to the true heavenly light, which was blazing above him.

After discussing this point, and then wisely holding the balance on the question of the interpretation of parables between the system which would make every feature significant, and that which would evaporate all particular significance in the mere obtaining of a general impression, Mr. Trench gives an interesting chapter on "Other Parables besides those in the Scriptures." This alone would expand into a work; but we must not linger upon it, or it will be impossible to give any specimen of his actual mode of treating the parables themselves. For this he has reserved his main strength; and a more deeply interesting, or generally instructive work, it has seldom been our happiness to meet with. Patient, laborious, comprehensive, and,



above all, accurate, Mr. Trench writes what the ripest scholar will return to with increasing pleasure; whilst there is, in every page of his volume, a simple earnestness, and a bringing out of the spiritual strength of God's word, which makes him fit to teach heavenly wisdom to the humblest private Christian. In this respect there is much in this book which forcibly reminds us of Archbishop Leighton. Extracts must give, at the best, but an imperfect representation of such a work; yet we must venture on a few. The Parable of the Labourers in the Vineyard is a fair specimen of Mr. Trench's exegetical powers. He begins by stating the difficulties which beset the explanation of this Parable. There is,

"The moral difficulty . . . how can one who is himself a member of the kingdom of God be held, as Chrysostom terms it, by the lowest of all passions, envy and an evil eye, grudging in his heart at the favours shown to other members of that kingdom; or if it be denied that these murmurers and envious were members of that kingdom, how is this denial reconcilable with the fact of their having laboured all day in the vineyard, and ultimately carrying away their own reward?"

This difficulty disposed of, there remains another.

"What is the salient point of the parable, the main doctrine which it is intended we shall gather from it?"

Mr. Trench proceeds to consider these points.

"Of interpreters there are first they, who see in the penny equal to all the key to the whole matter, and who say that the lesson to be learned is the following—namely, the equality of rewards in the kingdom of God. This was the explanation which Luther gave in his earlier works, though he afterwards saw reason to alter his opinion. But, however this may appear to agree with the parable, it evidently agrees not at all with the saying, 'Many that are first shall be last,' for that would be, not a reversing of their order, but a setting them all upon a level. Others, again, affirm that the parable is meant to set forth this truth—that God does not regard the length of time during which men are occupied in his work, but the fidelity and strenuous exertion with which they accomplish that work; of this view it will be enough now to observe, that the assumption that the last hired labourers had worked more strenuously than the first, is entirely gratuitous,—this circumstance, if the narrative had turned upon it, would have scarcely been omitted. Calvin, again, asserts that its purpose is to warn us against being over-confident, because we have begun well, &c. . . . But neither will this agree with the circumstances of the parables. . . . There are others who make, not the penny equal to all, but the successive hours at which the different bands of labourers were hired, the most important element of the parable; and these interpreters may be again subdivided; for there are first those who, like Origen and Hilary, make it to contain a history of the different summonses to the work of righteousness which God has made to man from the beginning of the world—to Adam—to Noah—to Abraham—to Moses—and lastly, to the Apostles, bidding them each in his order to go work in his vineyard; of these, all the earlier lived during weaker and more imperfect dispensations, and underwent, therefore, a harder labour. . . . which might therefore be aptly set forth by a longer period of work, and at the more oppressive time of the day. But in regard to this explanation, it may be asked, when could the murmuring have taken place? . . . Those prior generations could not have done so in their lifetime. For before the things were even revealed that God had prepared for his people that came after, they were in their graves; and far less is it to be conceived that such a murmuring should find place on their part in

the day of judgment, in the kingdom of love made perfect; so that unless we quite explain away the murmuring, and say with St. Chrysostom, that the Lord only introduced it to magnify the greatness of the things freely given to his disciples . . . this explanation seems also untenable."

Mr. Trench goes on to state some further proposed explanations, and then begins thus to open out his own interpretation of it. We have only room for a few scattered extracts, but they will suggest the mode of treatment.

"It would be better then to say that the parable is directed against a peculiar temper and spirit of mind, which, indeed, was notably manifested in the Jews; but which not merely they, but all men in possession of spiritual privileges, have need to be, and are here warned against."

The circumstances which called forth the parable are then examined.

"The question, 'What shall we have?' was not a right one—it was putting their relation to their Lord on a wrong footing; there was a tendency in the question to bring their obedience to a calculation of so much work so much reward. There was also a certain self-complacency lurking in this speech—a comparison for self-exaltation . . . It is true that the self-complacent thought was probably only an under-thought in Peter's mind, obscurely working within him. . . . But the Lord, who 'knew what was in man,' saw with a glance into the depths of his heart, and having given an answer to the main question, went on to nip at once the evil sprout in the bud. . . . 'Not of works, lest any man should boast,'—this was the truth they were in danger of losing sight of . . . and if nothing of works, then no glorying of one over another could find place, no claim as of right upon the part of any."—P. 143.

"The lesson to be taught Peter, and, through him, to all disciples, in all times, is, that the first may be altogether last; that those who seem chiefest in labour, yet, if they forget withal that the reward is of grace, and not of works, and begin to exalt themselves, may altogether lose the things which they have wrought."—Pp. 145, 146.

In working out the continuous explanation of the parable, after considering one or two insufficient solutions, Mr. T. thus treats "the perplexing dilemma" of the murmuring of those who seem to represent God's faithful servants.

[It is] "better to say that there is no analogy to be found for this murmuring in the future world of glory; and only where there is a great admixture of the old man in the present world of grace. There is a teaching by contraries: it is saying, since you cannot conceive such a spirit as that here held up for your disapprobation finding place in the perfected kingdom of God, check betimes the beginnings of such a temper; check all inclinations to look grudgingly at your brethren who, having in times past grievously departed from God, have now found a place beside yourselves in his kingdom . . . check all inclination to pride yourselves on your own doings, as though they gave you a claim of right upon God, instead of accepting all of his free and undeserved bounty, and confessing that you must be saved entirely by grace as well as others."—P. 155.

The treatment of the difficulty arising from the equal penny given to all is highly characteristic of the author's manner.

"The penny is very different to the different receivers . . . it is, in fact, to every one exactly what he will make it. What the Lord said to Abraham, he says unto all, 'I am thy exceeding great reward:' and he

has no other reward to impart to any save only this—namely, himself. To see him as he is;—this is the reward which he has for all his people—the penny unto all. But they whom these murmuring labourers represent had been labouring for something else besides the knowledge and enjoyment of God, with an eye to some other reward—to something in which they could glory in themselves, and glory over others. It was not merely to have *much* which they desired, but to have *more* than others; to get before their brethren; not to grow together with the whole body of Christ. And the penny then, because it was common to all, did not seem enough, while, in fact, it was what each one would make it; for if the vision of God constitute the blessedness of the future world, then they whose spiritual eye is most enlightened will drink in most of his glory; then, since only like can know like, all advances which are here made in humility, in holiness, in love, are a polishing of the mirror, that it may reflect more distinctly the Divine image; a purging of the eye, that it may see more clearly the Divine glory; an enlarging of the vessel, that it may receive more amply of the Divine fulness. And, on the contrary, all pride, all self-righteousness, all sin of every kind, whether it stops short with impairing, or end by altogether destroying, the capacities for receiving from God, is, in its degree, a staining of the mirror, a darkening of the eye, a narrowing of the vessel. In the present case, where pride and self-esteem had found place, darkening the eye of the heart, as a consequence, the reward seemed no reward—not enough, instead of being exactly what each . . . had prepared himself to make it.”

This extract, even with the unavoidable injury of curtailment, may give some impression of Mr. Trench's mode of treating the parables. There is never any humouring of the text, to avoid or soften down difficulties; he writes as one, to use his own words, “who justly believes, that in the interpretation of Scripture, grammar and the laws of human speech should first be respected; and that the doctrine can and will take care of itself—will never in the end be found in any contraction with itself—that the faith of the church will ever come triumphantly forth out of every part of the word of God.” This is one great merit of the work. Another, which appears also in some measure in the preceding extracts, is the rich seeds of thought which are scattered incidentally upon almost every page. We had marked for extract several instances of this; but we must confine ourselves to two of the briefest. The following remarks come in incidentally in a note on the barren fig-tree.

“One caviller asks, What right had Christ to destroy another man's property? What right, that is, had the Lord of creation to resume one of the slightest of his gifts! To which, a defender (!) of the truth timidly replies, that perhaps it stood by the way side, and was therefore no man's property in particular! But this all resolves itself, as every other cavil and difficulty about the miracles, into a question concerning the dignity of the person of Christ. The questioning of the miracles is, in fact, joining the stream of controversy concerning the possibility of a revelation low down, instead of joining it at the head. The real question is concerning the person of Christ. If he were God manifest in the flesh, that he should do miracles is no more strange than that the sun should stream forth rays of warmth and light. It was only natural; if that word might here be allowed, that the Lord of nature and of man should assert his power over both; that the restorer of humanity—he who realized its ideal perfection—should affirm its true condition to be one in which it should rule over those

powers of the world which are now too often hemming-in, and crushing, and tyrannizing over man."—P. 164.

Again, p. 186—

"God's word is every where opposed to that shallow nominalism which would make the word *NATION* a mere formula, a dead abstraction: he will deal with nations as having a living unity in themselves; as being, in fact, *bodies*, and not as being merely convenient terms to express certain aggregations of individuals."

But perhaps the leading excellence of Mr. Trench's book remains to be stated. It is a remarkable exhibition of the truth *on all its sides*. It belongs to no party. It brings out fearlessly and faithfully the character of the church visible, but it never carps at the enforcement of the supreme need of a true spiritual life in each particular member of it. It is as large, on the contrary, and full in treating of the details of this, as it is broad and clear in its announcement of the office and character of the church. In this we hold that at this day it is specially valuable. Never, perhaps, was there a time when we were more endangered by the circulation of that most dangerous form of error, the half-truth. With just enough of the nobler metal to make it pass current unsuspectedly, the half-truth soon wears down in the progress of opinion into the mere base falsehood; and this danger meets us now on every hand. A man of one school never thinks that he has heard the gospel freely stated, unless there was added to its doctrines something to depreciate the church or the sacraments: a man of another cannot speak with dutiful affection of the fathers of the church Catholic, without adding his note of disloyal ingratitude to the memory of the Anglican reformers. No "*Grecian*" can be a "*Roman*;" and in the strife of parties we are in great danger of losing truth. At such a time, then, a work like this, combining every where the scattered rays of variously-coloured truth, and pouring them upon the page of Scripture in an unbroken stream, is of more than ordinary value.

To appreciate the degree in which this is done, the volume must be studied, but we cannot forbear giving our readers one or two concluding illustrations. Let the following passages be compared with each other and with those which we have already quoted.

"The guilt laid to his charge is not, that needing mercy he refused to show it, but that *having received* mercy, he remains unmerciful still; a most important difference: so that they who, like him, are hard-hearted and cruel, do not thereby witness that they have received no mercy; on the contrary, the stress of their offence is, that having received an infinite mercy, they remain unmerciful yet. The objective fact, the great mercy for the world, that Christ has put away sin, and that we have been made partakers in our baptism of that benefit, stands firm, whether we allow it to exercise a purifying, sanctifying, humanizing influence on our hearts or no. Our faith, indeed, apprehends the benefit, but has not created it, any more than our opening our eyes upon the sun has set it in the heavens."—Pp. 130, 131.

After enforcing, from the parable of the two debtors, the great gospel truth that there is in Christ Jesus free and full forgiveness for the very chief of sinners, Mr. Trench proceeds,—

"Are we, then, to conclude from hence, as at first sight might seem, that

there is any advantage in multiplied transgressions; that the wider a man has wandered from God, the nearer, if he be brought back at all, he will cleave to him afterwards; the more sin the more love. Would it not, then, follow, 'Let us do evil, that good may come; let us sin much now, that we may love much hereafter; that we may avoid that lukewarmness of affections which will be the condition of those that have sinned but little.' Would it not then follow, that for a man to have been kept out of gross offences in the time before he was awakened to a deeper religious earnestness,—or, better still, for a man to have grown out of his baptismal root,—instead of being a blessing, and a mercy, and a matter of everlasting thanksgiving, would prove an hindrance, opposing, in his case, an effectual barrier to any very near and very high communion of love with his Saviour. And to understand the passage thus, would it not be to affirm a moral contradiction,—to affirm, in fact, this—that the more a man has emptied himself of love, the more he has laid waste all nobler affections and powers, the deeper his heart has sunk in selfishness and sensuality, (for sin is all this,) the more capable he will be of the highest and purest love. But the whole matter is clear, if we consider the debt, not as an objective, but a subjective debt,—not as so many outward transgressions and outbreaks of evil, but as so much conscience of sin; and this we well know is in nowise in proportion to the amount and extent of evil actually committed and brought under the cognizance of other men. Often they who have least of what the world can call sin, or rather crime, (for the world knows nothing of sin,) have yet the deepest sense of the exceeding sinfulness of sin,—are most conscious of it as a root of bitterness in themselves,—are the most forward to exclaim, 'Woe is me, I am undone, because I am a man of unclean lips,'—are therefore, as they have most groaned under the evil, the most thankful for the fact of a redemption, for the gift of a Redeemer. But he who has little forgiven is not necessarily he who has sinned little, but he who is lacking in any strong conviction of the exceeding evil of sin, who has little feeling of his own share in the universal taint and corruption that cleaves to all the descendants of Adam, who has never learned to take home his sin to himself; who, therefore, while he may have no great objection to God's plan of salvation, may have a cold respect, as this Pharisee had, for Christ, yet esteems that he could have done as well, or nearly as well, without him. He loves little, or scarcely at all, because he has little sense of a deliverance wrought for him; because he never knew what it was to lie under the curse of a broken law, having the sentence of death in himself, and then by that merciful Saviour to be set free, and bidden to live, and brought into the glorious liberty of the children of God."

Take again the following passage:—

"The question, Do sins once forgiven return on the sinner through his after offences? is one frequently and fully discussed by the schoolmen; and of course this parable, and the arguments which may be drawn from it, always take a prominent place in such discussions: but it may be worthy of consideration, whether the difficulties do not arise mainly from our allowing ourselves in too dead and formal a way of contemplating the forgiveness of sins; from our suffering the earthly circumstances of the remission of a debt to embarrass the heavenly truth, instead of regarding them as helps, but at the same time weak, and often failing ones, for the setting forth that truth. One cannot conceive of remission of sins apart from living communion with Christ; this is one of the great ideas brought out in our baptismal service, that we are members of a righteous Person, and justified in him: but if through sin we cut ourselves off from communion with him, we fall back into a state of nature, which is of itself a state of condemnation and death; a state upon which, therefore, the wrath of God is abiding. If—leaving go the contemplation of a man's sins as a formal debt, which must either be forgiven him or not—we contemplate the life out of Christ as a

state of wrath, and the life in Christ as a state of grace; the first a walking in darkness, and the other a walking in the light; we can better understand how a man's sins should return upon him: that is, he sinning anew falls back into the darkness out of which he had been delivered; and, no doubt, all that he has done of evil in former times, adds to the thickness of that darkness, causes the wrath of God to abide more terribly on that state in which he now is, and therefore upon him; even as it must not be left out of sight that all forgiveness short of the crowning act of forgiveness and mercy, which will find place on the day of judgment, and will be followed by a total impossibility of sinning any more, is conditional,—in the very nature of things so conditional, that the condition must in every case be assumed, whether stated or no; that condition being that the forgiven man abide in faith and obedience, in that state of grace into which he has been brought, which he, whom the unmerciful servant in the parable represents, had not done, but on the contrary evidently and plainly showed by his conduct, that he had 'forgotten that he was purged from his old sins.' He that is to partake of the final salvation, must abide in Christ, else he will be 'cast forth as a branch and withered,' (John xv. 6); this is the condition, not arbitrarily imposed from without, but belonging to the very essence of the salvation itself; as if one were drawn from the raging sea, and set upon the safe shore, the condition of his continued safety would be that he abode there, and did not again cast himself into the raging waters."

One more passage, strikingly illustrating our meaning, must conclude these extracts.

"He who recognizes the Church not as an human institute, but a divine—as a dispenser not of earthly gifts, but of heavenly—who has learned that God is in the midst of it,—sees now that it is something different from, and something more than all earthly societies with which he has hitherto confounded it: and henceforth it is precious in his sight, even to its outermost skirts, for the sake of its inward glory, which is now revealed to his eyes. And he sees, too, that blessedness is unalterably linked to communion with it; as the man cannot have the treasure and leave the field, but both or neither must be his, so he cannot have Christ except in his Church."

—P. 102.

With this extract we will end; only adding one strong recommendation of the work, as eminently suited for that practical and devotional reading, in which the pages of Leighton are so rich. Like that holy man's expositions, these pages have repeatedly suggested to our mind trains of thought, which have afforded us matter for profitable reflection throughout the day.

*A Practical Guide to the Duties of Churchwardens in the execution of their Office.* By CHARLES GREVILLE PRIDEAUX, of Balliol College, Oxford, M.A., and of Lincoln's Inn, Barrister at Law. London: Shaw and Sons, 1841. 8vo. Pp. 270.

*Church Repairs, and the Remedies for enforcing them.* By ROBERT SWAN, Registrar of the Diocese of Lincoln. London: Rivingtons, 1841. 8vo. Pp. 120.

*A Few Words to Churchwardens on Churches and Church Ornaments, No. 1, suited to Country Parishes.* Published by the Cambridge Camden Society. Fourth Edition. Cambridge: Stevenson, 1841. 8vo. Pp. 16.

THE traveller through these islands, whose lot in a former age it was to have before his eyes the evidence of the gradual substitution



of Christianity in the place of Druidical superstition, or Roman, Saxon, or Danish idolatry, could hardly, perhaps, have found among the decaying fanes of Jupiter or Woden scenes of more dismal ruin and dank desolation than are to be seen at the present moment in some of the houses of God in our rural districts; and the reason why so little is said about it, seems to be that we are so accustomed to see our churches generally in a dilapidated condition, that we have altogether ceased to find anything remarkable in it.

To pursue the comparison with which we started. If dirt, and damp,—if crumbling rafters, and tottering walls,—if systematic neglect, and wanton mutilation,—were to be found in the one case, most assuredly they are in the other: the owls and the bats have been permitted to dwell in both; and at the very porch the long rank grass (itself well nigh choked with hemlock and nettles) has testified in both that the paths of entrance are no longer thronged by daily worshippers, and that either the power or the will is wanting that maintained them in their ancient honour.

And really the spruce conventicles and stuccoed churches of the nineteenth century now rising up by hundreds over the face of the country, when contrasted with the mouldering forms of our ancient houses of prayer, might be received by a stranger as very sufficient evidence of the introduction of some great recent change in the popular faith, superseding that which had previously existed,—a change as vast as that which ensued, when the lowly edifices of hurdle-work, (as Fuller calls them,) the wattled oratory of Inys-Vitry, (in after ages the glorious pile of Glastonbury,) and similar structures, attracted those crowds of votaries who had been used to pay their vows in heathen temples,—and when the dominion of the cross took place of that of the demons of the Valhalla.

It is with no mere desire of making a startling assertion, that we affirm that many of the churches in small parishes of the rural districts are more like monuments of some effete and almost forgotten superstition, lingering only in the prejudices of a rude and ignorant peasantry, than edifices meet for the service of the Most High God, and the celebration of his sacraments.

It is all vastly well for fine ladies and gentlemen who make sketches, to talk sentimentally of the exquisite effect of *venerable* churches with ivy-mantled towers,—to dwell on the breadth of light and shade afforded by some grievous dilapidation,—the varied outline of the sinking roof,—the charming colour of the moss which rots the tiling, and of the ferns whose roots displace the mortar from the joints of the masonry. But these amateur professors (who cry down repairs as though they were acts of sacrilege) should learn to make a right use of words. *Picturesque* such buildings undoubtedly are: *venerable* they are not. If they command veneration, it is through association with what they *have been*, not with what they *are*. There is nothing venerable (if the word venerable means, as Johnson tells us, “that which deserves an awful respect”)—there is nothing venerable in damp, or dirt, or neglect, or spoliation, any more than there



is in trim stucco, or the glare of whitewash. We therefore enter our protest most decidedly against that system which opposes church repairs on the ground of destroying pictorial effect,—a system which has been carried in some places to a considerable height, (we trust with no unworthy motives in the back ground,) as the reader will think when we mention that a case occurred under our own eyes no long while since, in which a wealthy landowner made strenuous objections to rebuilding the upper story of a ruinous tower, because, forsooth, though the new work was to be an exact facsimile of the old, the colour of the recent stone-work would not immediately “harmonize” with the more ancient.

In speaking thus disparagingly of the state of the churches in some of our rural districts, we anxiously hope that we shall not be misunderstood. We are aware that there are multitudes of examples to be quoted in which God’s houses are carefully and cheerfully maintained by the parishioners in a state of, at least, decent repair; and not a few in which the piety of individuals leaves nothing further to be desired for the restoration and beautifying of the sacred edifice. “I am sure,” said a simple-hearted old gentleman to us not many months ago, “my children make me spend more money in one year on this little church, than I do in five on the family mansion.” And the condition of the building abundantly verified the remark.

Again, in many places where there has been great neglect heretofore, a better spirit is beginning to prevail. The science of ecclesiastical architecture has become so popular a study that a well-known publisher assured us the other day that there seemed to him no limit to the demand for such works as Mr. Parker’s Glossary of Architecture. There is every ground for hope, therefore, that the clergy themselves will ere long have such a competent knowledge on the subject as will prevent such abominations as were perpetrated by our churchwardens (ay, and by their betters too) during the last century, when Strawberry-hill was the admiration of men of taste, and Wyatt was permitted to *improve* (!) the cathedrals of Lichfield and Salisbury.

Further, the institution of such architectural societies as those which have been formed at Oxford, Cambridge, and Exeter, and which we trust will soon be formed in every diocese, have already done much, and will daily do more, towards destroying the apathy which has so long existed; and to this desirable end, such useful and seasonable works as those enumerated at the head of this article will, no doubt, materially contribute.

Lastly, the restoration of the office of rural-dean, and the increased activity of our archdeacons,—the prospect of that office being better endowed than heretofore,—these things, together with the character of those who have been recently promoted to the office (such an appointment as that of Archdeacon Manning, for instance, is a blessing to the whole Church),—give the greatest encouragement to favourable anticipations for the future.

Still we must not blind our eyes to the evils of the existing state

of things, and we repeat the assertion with which we commenced this article, that there are churches in our rural districts which are more like the deserted fanes of a defunct religion than any thing else ; and we may add that in many of our *new* structures there is as little as possible to identify them with the ancient principles and feelings of the Church of England.

But it is best to illustrate our meaning by examples, and we will quote them from our own immediate neighbourhood, though our notes supply us with many similar cases in various parts of the kingdom.

Within a few miles of the place where this is written there are two parishes, in each of which there is a mother church of considerable size and beauty. The one (A), a perpetual curacy of small value in a market-town, though not without its share of modern disfigurements, has been kept in a fair state of repair. The other (B), a wealthy rectory of 1,200*l.* a-year, is in a miserable state of decay and dilapidation, though the prudent churchwardens (after having successfully resisted for some years the Archdeacon's injunctions on the subject of repairs) have lately, after an episcopal admonition, condescended to *white-wash* it.

Both A and B are extensive parishes, with chapelries attached to them : those connected with B of very ancient endowment : those belonging to A the growth of the last half century, and the result of an increasing manufacturing population. To the state of two of these chapels, one in each parish, we shall introduce our readers,—the chapel of C in the parish of A ; and that of D in the parish of B.

We are quite ready to admit that both are extreme cases, but that such cases could, by any possibility, exist under the eye of a most vigilant archdeacon, and within a few miles of the cathedral town in which he resides, will go far to show that additional power should be given to archdeacons, and that it behoves the legislature to define clearly and distinctly the extent of their present power. One of the most important offices in the Church is rendered inefficient, or, at any rate, is exposed to all manner of unnecessary trouble and difficulty in consequence of the vague and unsatisfactory state of our ecclesiastical law.

We approached the chapel at D with some curiosity, as we had heard that a foxhunter in the neighbourhood (a gentleman whose opinions, in the slang of the day, are extremely liberal) had observed, that though he was no friend to the Church, yet he would make the parson of D one promise, which was, that when the golden age of anarchy and useful knowledge should arrive,—the halcyon days of triumphant whiggery,—when bishops should grow muscular on the treadmill, and churches be turned into stables,—he would engage that *he* would neither use D chapel as a stable or a kennel, since its cold and damp would kill any horse or hound in the kingdom in four and twenty hours.

And really we think the gentleman in question judged wisely : we had no conception that such a state of things could exist in a

christian country. On arriving at the spot, the scene which presented itself was as follows. The church gates, off their hinges, were lying by the road side; some twenty yards of the church-yard wall had been blown down in the storms of the preceding winter, and the fragments, in ruinous heaps, were already being used to mend the road. There was no perceptible track to the chapel door. The edifice, externally, was in a deplorable condition; and the walls, the stonework of the windows, the roof, and the tower, were all in various stages of hopeless decay. The interior consorted but too well with the outside; the communion table tottered on three legs; altar-cloth there was none; the chalice and paten were of pewter; and the Lord's table was only to be approached by a narrow passage close to the wall, on one side of a huge pew which occupied three-fourths of the chancel. The reading-desk and pulpit were falling to pieces; and the great prayer-book was lying in the former, with one cover off, and the leaves crumpled and torn. There is no glebe-house, no resident clergyman, no daily school; and when we addressed ourselves to the chapel-warden, who happened to be on the spot, and inquired whether no steps could be taken for the rebuilding the chapel, his answer was that he was sure the parish would not do any thing if they could help it; for Mr. —, (the chief proprietor, "who lives at Brighton, and never comes here,") would be certain to raise the tenants' rents if a new chapel were erected.

We sincerely hope that a place of worship in such a condition as this is so rare a sight, that our readers will be inclined to disbelieve our statement; for true, as, alas! it is, it *ought* to be incredible. But we put it to any reasonable man, whether if an archdeacon is to be allowed power at all, he ought not to be enabled, by some summary proceeding, to prevent (what has been the case at D) the same state of things going on from year to year *in defiance of him?*

We have given a sample of neglect: our next is a case of zeal, acting under the influence of the religion of the day. We stated that the parish of A had a manufacturing population. A few weeks after visiting the chapel just mentioned, we attended the consecration of a chapel at C—an outlying hamlet in A parish. This chapel, erected from the proceeds of a bazaar, (when will people grow ashamed of such despicable contrivances?) is a fine specimen of the cheap style. Its appearance is that of a square box, which has just had a litter of little ones, all clustering round it: there is a small square box by way of a porch, another small square box for the chancel, and divers lesser square boxes, surmounted with things like sugar-loaves, placed at various angles, and intended to represent pinnacles. It was as spruce and snug as stucco could make it, and might have been designed, and indeed erected, by any of the fair hands which laboured for the bazaar. There is a *bazaariness* all over it,—staring, tasteless, unsubstantial. Nevertheless, we are bound to admit that within, it had one clever arrangement. We have seen much room lost in modern churches by the introduction of two towers within the walls,—the one being a reading-desk, the other a pulpit. In the present

instance, these "two single gentlemen" were "rolled into one;" and a ponderous edifice of no great height, but of considerable width, was made to serve for both purposes. But although the builders of the chapel could find plenty of room for this unwieldy structure, *they could find no spare place for a font.* There was a small earthenware basin placed on the altar, but font there was none, though the eighty-first canon specially directs its use, and injunctions have been issued again and again forbidding the adoption of basins instead of fonts.\*

Now, really we do say, that if uniformity is to be preserved at all, such laxity of arrangement should be authoritatively put a stop to. There is no end to the irreverent methods in which the sacraments may not be administered. We have fallen low enough in this matter already: in many places the holy communion is only celebrated three or four times a year, instead of weekly; in many more the other sacrament is never administered at all in the face of the congregation. Those who account it of no consequence whether the Church's orders with respect to a font are to be observed, have but a step to take before they will look on it as immaterial where and when, how and by whom, baptism is administered. When people allow themselves to transgress the Rubric in one case, there is no barrier against their doing it in fifty more. And nothing would surprise us less than to hear that some of those gentlemen who think stone fonts too expensive for their churches, have begun to hold that a silver chalice and paten are extravagant superfluities, and so are taking to administering the eucharist in a teacup and saucer. It is very shocking, and sounds almost profane, to think of such things; but we can see nothing to prevent those who undervalue decency of ministration in one sacrament, from doing so in the other. We have yet to learn that the sacraments are of unequal value; and if people will use a pudding-bason for baptisms, they may, ere long, use something quite as offensive for the holy communion.

The instances we have given above, will, we think, satisfy our readers of the necessity there is that our archdeacons, and perhaps our rural-deans, should have more power than they have at present, and that there should be some process more summary than an interminable appeal to ecclesiastical courts for the immediate remedy of abuses. Those abuses will constantly arise in country parishes; and if they are to be stopped, a far more vigilant superintendence must be exercised than is the case at present. No needful repairs ought to be delayed, and no repairs whatever ought to be undertaken without the sanction of the archdeacon, and the inspection either of himself or his rural-dean. The interference of authority from without is beneficial to all parties. As matters now stand, it frequently happens

\* For instance, in Queen Elizabeth's "Advertisements for due order in the public administration of Common Prayer and the Holy Sacraments," (A.D. 1564,) it is enjoined, "that the founte be not removed, nor that the curate do baptize in parishe churches in any basons." So likewise Bishop Wren, in 1636, ordained that in the diocese of Norwich, "the font at baptism be filled with clean water, and *no dishes, pails, nor basons, be used in it, or INSTEAD of it.*"

that the clergy do not care to interfere with the proceedings of the churchwardens ; and the churchwardens are so glad to save the parish from expense, that they are quite ready to give the clergyman *carte blanche* to do what he will in the way of repairs, so that the money comes out of his own pocket. The last rector of the parish in which we write was as kind-hearted, good a man as ever lived ; but he knew no more of architecture than he did of Sanscrit, and had no more taste in church matters than his old coach-horse ; the consequence was, that, having resolved, one fine morning, to beautify his church, he cut up an ornamental chancel-screen, and fronted his pew with the tracery ; half of the little stained-glass that remained in the windows he gave to a neighbouring peer who was decorating his paternal mansion ; an ancient doorway, on the north side of the church, surmounted with a bas-relief of St. Michael, he destroyed, and put an abominable modern window in its place ; lastly, he pulled to pieces a splendid altar-tomb of the fourteenth century, clapped the sides round the chancel, and set the recumbent figures upright, building them into a window ! All which was tolerated, and no churchwarden made the slightest objection.

But there is no limit to the goodness of churchwardens where they are not called upon to spend money. Revisiting, some years ago, a most beautiful, though sadly dilapidated, little church, with which we had been previously acquainted, we proceeded, in the course of our inspection, to the vestry, which is remarkable for a groined ceiling with fan tracery. On attempting to open the door, we found it locked ; but the noise we had made in our effort to enter brought the clerk to our side, with the exclamation, " Oh ! Sir, you can't possibly go in there ; there's a young lady there—Miss Q. our parson's daughter."

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## EPISCOPAL VISITATIONS.

### No. III.

IN a former article we concluded the general history of Episcopal Visitations in the Western Church, having traced the continuance of this apostolical practice to ages when corruptions of all sorts became prevalent, and when this, among many other branches of the pure and holy discipline of primitive antiquity, became impaired; and having further noticed the endeavours of the Roman churches to obtain its revival. We have now to redeem a pledge which was given in the last article, and to review the history of Episcopal Visitations in England—their reasons—their antiquity—universality—nature—continuance—and decline.

Before we enter on the actual history of visitations in England, it may be well to consider briefly the principles and reasons on which they were based, and which rendered them, in some form or other, coeval with the Church itself. The grand principle then, on which the necessity of visitation is founded, is, that every bishop, as a minister of Jesus Christ, and a successor of the apostles, is bound to imitate the example of the founders of his office, and to labour for the salvation of the souls entrusted to his care. It would be a very great mistake to imagine that a bishop's office consists merely in the superintendence of his clergy, or in administering ordination and confirmation. The very commission under which he derives his spiritual powers, points to a far more extended sphere of duty and of responsibility. “Go ye therefore and *teach* all nations, *baptizing* them in the name of the Father,” &c.; and, “Receive ye the Holy Ghost; whosoever sins *ye remit* they are remitted,” &c.; imply the direct exercise of the pastoral office, in *preaching* and administering the sacraments and discipline of the Church. And the directions given to Timothy and Titus, the continual practice of the apostles themselves, sufficiently prove, that the episcopal office is essentially, not merely a *jurisdiction*, but a *pastoral office*, invested with the cure of souls, in a higher degree, with greater authority, and greater responsibilities, than any other office in the church. It might be easily shown, too, that this is the principle uniformly taught by the ordination services, and all the offices of the Church of England. There is not, perhaps, a single instance in the Book of Common Prayer where the office of a bishop is mentioned without some



distinct allusion to the care of souls, or preaching the gospel, as its principal characteristics. The consecration of bishops supposes throughout, that the bishop is ordained expressly for the purpose of preaching the word to the people over whom he is placed, and of exercising all the other offices of the ministry by which he may "catch men," and become the means of their salvation, and thus contribute to the glory of God. It is obvious, indeed, to the plainest understanding, that as this was the office and occupation of the apostles, so must it be the office of their successors. For this is an *ordinary* office. There is nothing in it which can be in any degree restricted or limited to the apostolic age. It must therefore always subsist, and the office of a bishop must be, in all ages, to "preach the word in season, out of season, to reprove, rebuke, exhort," and to labour to the utmost of his power to build up the church of God in all holiness.

From this it follows necessarily, that a bishop is bound to visit his diocese, because, if he does not visit every part of it personally, he cannot preach the word, or exercise the direct care of souls, and the direct administration of the sacraments and discipline, which are appointed for the purpose of edifying souls. Nor can the bishop be exempted from this duty by the appointment of priests who minister to the people of each parish, because it is the office of the priesthood to *assist* the bishop in his work of preaching the gospel, but not to *supersede* him in his functions. We know that the apostles still continued to visit the churches which they had founded, even after they had "ordained them elders (presbyters) in every city;" and we also find, in the ordination services, that although parish priests are invested with the care of souls in their respective parishes, and are authorized to preach the gospel in them, yet the bishop is sent to preach to *all the people* of his diocese; so that it is plain, that the parish priest is only to act in subordination to the bishop in his own parish, and that he is only the *second* pastor of the people within his district, the bishop himself being their chief minister.

I am speaking now of the principle on which Episcopal Visitations are made. At first perhaps, that is, immediately after the death of the apostles, that principle had not so large a sphere of exercise as it subsequently had, because dioceses extended little beyond the walls of cities; but as the adjoining country was converted to Christianity, and parish churches were built, and presbyters fixed in the country, and parishes formed in the dioceses, the principle gradually took a wider range, and the system of visitation became universal.

It is the object of this paper to trace the existence of the principle to which I have alluded, and to show in some degree the operation of that principle on the conduct of bishops from the earliest period to the eighth century. This will furnish an introduction to a more particular review of the practice of the Church of England in reference to Episcopal Visitations.

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### No. III.

IN a former article we concluded the general history of Episcopal Visitations in the Western Church, having traced the continuance of this apostolical practice to ages when corruptions of all sorts became prevalent, and when this, among many other branches of the pure and holy discipline of primitive antiquity, became impaired; and having further noticed the endeavours of the Roman churches to obtain its revival. We have now to redeem a pledge which was given in the last article, and to review the history of Episcopal Visitations in England—their reasons—their antiquity—universality—nature—continuance—and decline.

Before we enter on the actual history of visitations in England, it may be well to consider briefly the principles and reasons on which they were based, and which rendered them, in some form or other, coeval with the Church itself. The grand principle then, on which the necessity of visitation is founded, is, that every bishop, as a minister of Jesus Christ, and a successor of the apostles, is bound to imitate the example of the founders of his office, and to labour for the salvation of the souls entrusted to his care. It would be a very great mistake to imagine that a bishop's office consists merely in the superintendence of his clergy, or in administering ordination and confirmation. The very commission under which he derives his spiritual powers, points to a far more extended sphere of duty and of responsibility. “Go ye therefore and *teach* all nations, *baptizing* them in the name of the Father,” &c.; and, “Receive ye the Holy Ghost; whosoever sins *ye remit* they are remitted,” &c.; imply the direct exercise of the pastoral office, in *preaching* and administering the sacraments and discipline of the Church. And the directions given to Timothy and Titus, the continual practice of the apostles themselves, sufficiently prove, that the episcopal office is essentially, not merely a *jurisdiction*, but a *pastoral office*, invested with the cure of souls, in a higher degree, with greater authority, and greater responsibilities, than any other office in the church. It might be easily shown, too, that this is the principle uniformly taught by the ordination services, and all the offices of the Church of England. There is not, perhaps, a single instance in the Book of Common Prayer where the office of a bishop is mentioned without some

distinct allusion to the care of souls, or preaching the gospel, as its principal characteristics. The consecration of bishops supposes throughout, that the bishop is ordained expressly for the purpose of preaching the word to the people over whom he is placed, and of exercising all the other offices of the ministry by which he may "catch men," and become the means of their salvation, and thus contribute to the glory of God. It is obvious, indeed, to the plainest understanding, that as this was the office and occupation of the apostles, so must it be the office of their successors. For this is an *ordinary* office. There is nothing in it which can be in any degree restricted or limited to the apostolic age. It must therefore always subsist, and the office of a bishop must be, in all ages, to "preach the word in season, out of season, to reprove, rebuke, exhort," and to labour to the utmost of his power to build up the church of God in all holiness.

From this it follows necessarily, that a bishop is bound to visit his diocese, because, if he does not visit every part of it personally, he cannot preach the word, or exercise the direct care of souls, and the direct administration of the sacraments and discipline, which are appointed for the purpose of edifying souls. Nor can the bishop be exempted from this duty by the appointment of priests who minister to the people of each parish, because it is the office of the priesthood to *assist* the bishop in his work of preaching the gospel, but not to *supersede* him in his functions. We know that the apostles still continued to visit the churches which they had founded, even after they had "ordained them elders (presbyters) in every city;" and we also find, in the ordination services, that although parish priests are invested with the care of souls in their respective parishes, and are authorized to preach the gospel in them, yet the bishop is sent to preach to *all the people* of his diocese; so that it is plain, that the parish priest is only to act in subordination to the bishop in his own parish, and that he is only the *second* pastor of the people within his district, the bishop himself being their chief minister.

I am speaking now of the principle on which Episcopal Visitations are made. At first perhaps, that is, immediately after the death of the apostles, that principle had not so large a sphere of exercise as it subsequently had, because dioceses extended little beyond the walls of cities; but as the adjoining country was converted to Christianity, and parish churches were built, and presbyters fixed in the country, and parishes formed in the dioceses, the principle gradually took a wider range, and the system of visitation became universal.

It is the object of this paper to trace the existence of the principle to which I have alluded, and to show in some degree the operation of that principle on the conduct of bishops from the earliest period to the eighteenth century. This will furnish an introduction to a more particular review of the practice of the Church of England in reference to Episcopal Visitations.

The obligation of bishops to watch over the salvation of their people, and to admonish them of their duty, is alluded to by St. Ignatius in his epistle to St. Polycarp, bishop of Smyrna, in the following passages :—

“ *Speak to every one according as God shall enable thee. Bear the infirmities of all, as a perfect combatant ; where the labour is great the gain is more. . . . Let not those that seem worthy of credit, but teach other doctrines, disturb thee. Stand firm and immovable, as an anvil when it is beaten upon. . . . Let not the widows be neglected : be thou, after God, their guardian. . . . Let your assemblies be more full ; inquire into all by name. Overlook not the men and maidservants ; neither let them be puffed up. . . . Say to my sisters, that they love the Lord ; and be satisfied with their own husbands, both in the flesh and spirit. In like manner exhort my brethren in the name of Jesus Christ, that they love their wives, ‘ even as the Lord the church.’ ”*

In the preceding passage we find the offices of instruction and exhortation attributed peculiarly to the bishop. It would seem that in the time of Justin Martyr, about A.D. 140, the bishop always undertook these offices in the religious assemblies of the church. St. Justin, in describing the worship of Christians, on the first day of every week, observes, that “ on Sunday, there is an assembly in one place of all who reside in the city or country, and the memorials of the apostles and writings of the prophets are read, as long as the time permits. Then, when the reader ceases, *the president (bishop) delivers a discourse, admonishing, and exhorting to the imitation of these good things.* ”\*

It was because bishops were the successors of those to whom it was said, “ He that heareth you, heareth me,” and, “ Go ye therefore and *teach* all nations,” that Irenæus appeals to their authority against the errors of the gnostic heresy. “ We can enumerate those whom the apostles constituted bishops in the churches, and their successors to our times, who have never *taught* or known of such a thing as these (heretics) have madly invented.”† And again : “ It is necessary therefore to hear those presbyters (bishops) who are in the church, who have succession from the apostles,” &c.‡ The bishop is here supposed to be, in virtue of his office, the authoritative expositor of true doctrine, the person to whom the apostolic truth is especially consigned, and who is bound to make it known.

The numerous epistles and pious addresses of St. Cyprian to his clergy and people show the diligence of his care for their souls, and his zeal to keep them in the unity of the true faith, and of the catholic church.

The Apostolical Constitutions, which probably represent the discipline of the Eastern church in the third century, direct the bishop, after the holy Scriptures have been read in the public assembly of

\* Justin. Mart. Apol. I. p. 97, ed. Thirlby. † Irenæus, adv. Hæres. lib. iii. c. 3.

‡ Lib. iv. c. 26.

the church, to address the word of exhortation to the people.<sup>9</sup> The council of Laodicea, in the following century, speaks (can. xix.) of the discourses of *bishops* as forming a customary part of divine service; and the council of Sardica forbade (can. xi. or xiv.) bishops to reside for any time in the dioceses of other bishops, and to preach there, lest the latter, not being so learned, might fall into contempt.

St. Hilary of Poitiers, in commenting on the words of the apostle, "That he may be able to exhort to sound doctrine," intimates that learning is as necessary to a bishop as holiness of life, for the latter is only profitable to himself if it be unaided by learning; whilst learning is contemptible unless sanctity of life renders it valuable. "Cum et innocens sibi tantum proficiat, nisi doctus sit: et doctus sine doctrinæ sit autoritate, nisi innocens sit." (Lib. viii. de Trinit.) According to St. Hilary, the apostle requires a bishop to be perfect in all good gifts, "that his life may be adorned by *his teaching*, and his doctrine by his life." (*Ibid*).

St. Jerome observes that a bishop is called "a teacher" by the apostle, "because it is of no profit to him to know his own virtues, except he can *instruct the people* entrusted to him." And elsewhere he says, "That learning is required in bishops, is both the command of the old law, and is more fully written to Titus; for an innocent life, *without preaching*, is as injurious by its silence, as it is beneficial by its good example."

In those ages bishops were generally impressed with the belief that the ministry of the gospel was the essence of their office. St. Ambrose affords an instance of this. He had been unexpectedly elected and consecrated bishop of Milan in opposition to his own wishes and entreaties, yet he felt that he could not, after that appointment had taken place, neglect to teach what he had not yet learned; so that he was obliged to teach others, and to inform himself at the same time. "Since we cannot," he said, "escape from the office of *teaching*, which our episcopal office necessarily imposes on us against our will," &c. And again, "I have been hurried from the tribunal, and the insignia of temporal authority to the Episcopate, and have begun to teach you that which I have not myself learned. Thus it has come to pass, that I have commenced to teach sooner than to learn; I must therefore learn and teach at the same time, because I have had no leisure hitherto to learn." (De Offic. lib. i. c. 1.) We learn from St. Augustine that St. Ambrose preached to the people every Sunday.

Valerius, bishop of Hippo, in Africa, being a Greek by birth, and being unable to preach easily in the Latin language, appointed St. Augustine, at that time a presbyter of his church, to preach in his stead, contrary to the use and custom of the churches of Africa, in which presbyters had *never before preached in the presence of their*

<sup>9</sup> Apost. Const. lib. viii. c. 4.



*bishops.* Nothing can more plainly show the persuasion of those churches, that preaching was peculiarly the duty of bishops. Socrates remarks (lib. v. c. 21,) that in the fifth century, *the bishop alone* preached at Alexandria; a custom which had been introduced at the same time that the heresiarch Arius began to disturb the church. He also observes, in the same place, that *bishops* and presbyters interpreted the Scriptures publicly at Cæsarea, in Cappadocia, and in Cyprus, on Saturdays and Sundays.

And as Augustine preached the gospel before his bishop only by special command, and under very peculiar circumstances, so St. John Chrysostom, in the delivery of his celebrated discourses at Antioch, only *acted* for the bishop of that see. Palladius, in his life of this eminent saint, says, that "he was the *bishop's* deputy in preaching the word of God, and by his wonderful eloquence, adorned with all the sweetness of Scripture, drew to him the hearts of all men." It is scarcely necessary to do more than allude to the infinite multitude of sermons and religious treatises which are still subsisting, and which amply suffice to prove the unwearied diligence of both these eminent bishops in preaching and teaching the word of God; or to the accounts which remain of St. John Chrysostom's discourses after his elevation to the patriarchal throne of Constantinople, and of the multitudes who pressed on each other, to listen to his incomparable eloquence.

Chrysostom's own views of the obligation incumbent on bishops as well as presbyters, to preach the word of God, are stated at great length in his admirable work "On the Priesthood," which was written in order to justify himself for his refusal to be consecrated a bishop. In this work he enlarges much on the extreme importance, dignity, and difficulty, of the episcopal office; and we find throughout the whole, innumerable proofs of the responsibility for the souls of their people which attaches to bishops.

"What greater gain can there be," he says, "than for us manifestly to do those things which Christ himself has declared to be signs of love to him? For, in discourse with the chief of the apostles he said, 'Peter, lovest thou me?' And when he had confessed his love, (Christ) continued, 'If thou lovest me, *feed my sheep.*' The master inquires of his disciple whether he be loved by him, not that he may be informed, (for how could this be needful to Him to whom all hearts are open?) but that he might instruct us how great is his care for the government of these sheep. And whilst this is manifest, it must be likewise plain, that a great and unspeakable reward is laid up for him who laboureth for those things which are greatly esteemed of Christ. For if we, when we observe our servants or our flocks cared for, regard that care as a testimony of love towards us, although such objects may be bought with money, with what gifts shall he, who hath not redeemed this flock with money or any such thing, but by his own death, and who hath given his blood as the price of the fold, reward those who are shepherds of the same! Wherefore, when the disciple said, 'Thou knowest, Lord, that I love thee,' and (thus) called Him who was beloved to bear witness to his love, our Saviour did not cease there, but added also the *sign* of love. For it was not his design to show how much Peter loved him, (for this was already manifest to us by many signs); but he desired to

instruct Peter and us all, how much he loves his church; that we also might be zealous in the same. For wherefore did God not spare his only-begotten Son, but gave him, his only Son? It was to reconcile his enemies, and create a peculiar people. And wherefore did he shed his blood? It was to gain those sheep which he entrusted to Peter and his successors." (De Sacerdot. lib. iii. c. 1.)

In this passage St. Chrysostom has been speaking in general of the reward promised to Peter and all who have followed him in the apostolical ministry. In another place we find him alluding still more distinctly to the pastoral duty of bishops.

"Wherefore a pastor hath need of great wisdom, and a thousand eyes, to examine in all parts the habits of the soul; for as many are carried into despondency and despair of their salvation, because they are unable to endure bitter medicines, so are there some, who through want of sufficient punishment for their sins, fall into negligence, and become much worse, and are led into greater sin. Wherefore it is needful to leave none of these things unexamined, but the bishop should, after careful inquiry, apply the fitting remedies, lest his diligence be in vain.

"And not only in this respect, but in uniting the severed members of the church, one may easily see that he hath much to do. For the pastor of the sheep hath a flock following him, which he is leading; and if any of them should turn away from the right path, and forsake the good pasture, to feed in barren and precipitous places, the shepherd hath enough to do, in calling aloud to draw the wanderer back again, and to restore him to the flock. And if any man wandereth from the right faith, the pastor hath need of great labour, patience, and endurance. For he (the wanderer) is not to be driven by force or compulsion, but to be persuaded by fear to return again to the truth from which he erred at first." (Lib. ii. c. 3.)

In another place St. Chrysostom describes the labours and difficulties which bishops had to encounter in their *pastoral visits* to the people committed to their care.

"Unless he who possesses the episcopate, visits *every day the houses* (of his people), more continually even than those who are connected with the law, infinite offence is given. For not only the *sick, but those who are in good health, desire to be visited, not through piety*, but in many cases, because they consider it a mark of honour and of merit. And if it ever happens that a bishop should see more frequently any rich and powerful person, through necessity, and for the common advantage of the church, he straightway obtains the character of flattery and adulation, &c." (Lib. iii. c. 17.)

These may suffice as specimens of the view which St. John Chrysostom took of the pastoral duties of bishops. Did we not know the circumstances under which the treatise on the Priesthood was written, and its peculiar reference throughout to the episcopal office, one might suppose that it was written almost entirely for the instruction of *parish priests*, so little difference is there between the principal duties of those sacred offices, though one be strictly subordinate to the other.

Julianus Pomerius, a christian writer of the fifth century, blames many of the pastors of churches who refused to feed the flocks with which they were entrusted. "We, when we were made pastors,

received the Lord's flock to feed ; and we feed *ourselves*, since we are not consulting the welfare of our flocks, but are only mindful of what nourishes and augments our own enjoyments. We joyfully receive the milk and wool of the sheep of Christ in the daily oblations and tithes of the faithful, and we lay aside the care of feeding and refreshing the flock, by which we most perversely seek to be fed." (*De Vita Contempl. lib. i. c. 21.*) And again : "Nor can a bishop excuse himself on account of his unskilfulness, as if, because he were without sufficient and eloquent language, he were unable to teach ; because the doctrine of a bishop should not be different from his life ; and the hearers can receive sufficient profit, if what they see practised by their teachers, is plainly preached to them ; for the apostle saith, *Etsi imperitus sermone, sed non lingua.*" (*c. 23.*)

It is plain from this, and from many other passages in the same author, that teaching and preaching the word of God was regarded as the essential office of a bishop.

In the life of St. Hilary, bishop of Arles, we find the following description of his sermons :—"But as to his preaching I cannot say or even think of the flood of his eloquence, the beauty of his sentences, the gold of his lofty meanings, the silver of his splendid language, the varied pictures of his descriptions, the colour of his rhetoric, the iron of his spiritual sword, the accuracy with which he cut away the poisoned errors of heretics. On fast-days, (seats being placed in the church,) he refreshed the people with spiritual feastings from the seventh to the tenth hour of the day ; he obliged them to hunger while he was feeding them, and never ceased to feed those that hungered. If persons of education were not present, he nourished the hearts of the rustics with plain and simple discourse ; but when he saw that better informed persons had come in, his language and manner became more elevated, and he seemed to rise above himself," &c. (*Surius, 5 Maii, c. 6.*) This description is evidently that of a warm admirer, but still the impression which it leaves of St. Hilary's pastoral labours is very remarkable.

Cæsarius, bishop of Arles, affords another example of the conduct of bishops in those ages. It is stated by the contemporaries who wrote his life, that immediately after his appointment he gave himself up entirely to the ministry of the word of God. "Like the apostles," it is said, "he laid aside all earthly cares and considerations, committed the management of the temporal concerns of the church to the deacons, and devoted himself entirely to the word of God, to reading, and to sacred discourses . . . . When bishops, priests, and other clergy, natives of that country or foreigners, came to him, it was his custom, after saluting them and praying, to ask them somewhat concerning their own or the general welfare, and then he took his spiritual weapons, and discoursed on the vanity and shadows of present things, and of the eternal felicity of the heavenly life . . . . And he seriously and earnestly exhorted even holy bishops and other governors of churches,

to supply spiritual food without ceasing to the people entrusted to them." (*Vita Cæsarii*, c. 6, 7, 8.)

Nicetius, bishop of Treves, in the sixth century, preached *every day* to his people. This is stated by Gregory of Tours in his *Lives of the Fathers*, when, speaking of Nicetius, he says: "Every day thou, as a bishop, preachedst to thy people, laying bare the crimes of each, and earnestly supplicating for the pardon of those who confessed their sins. Whence the hatred of many burned fiercely against him, because he so truly made known their sins. He frequently offered himself to his persecutors, and stood ready to be slain, but the Lord did not permit him to be hurt." (*De Vit. Patr.* c. 17.)

Materials are crowding upon us in such abundance, that it is difficult to make selection from the innumerable proofs which exist in ecclesiastical history, that the episcopal office was always regarded in the point of view which we have been advocating. The life of every holy bishop was only an exemplification, more or less forcible, of the truth of our position. We need only turn to the writings and the history of St. Gregory the Great, to whom our own country is so deeply indebted for his successful endeavours to restore its Christianity, to see that the pastoral nature of the episcopal office was an established principle in the catholic church.

St. Gregory the Great, after many eminent services as deacon of the Roman church, was elected to be bishop of that patriarchal see, about A.D. 590. Gregory, however, was so deeply impressed with a sense of the difficulties and responsibilities of the episcopal office, that immediately after his election, he contrived to escape from the city, and concealed himself in caverns and in the woods for several days, when he was discovered, and brought back to the city, after which he submitted to be consecrated. Having been reproved in a friendly and modest manner by John, bishop of Ravenna, for thus concealing himself in order to avoid the episcopal office, St. Gregory replied, in his own defence, by composing a book *On the Pastoral Care*, which is divided into four parts. The first relates to the qualities and dispositions required in a bishop, such as knowledge, virtue, courage, firmness, willingness to labour; and the defects from which he should be exempt. The second shows how a pastor lawfully called, ought to exercise his duties—what should be his application to prayer, to the instruction and consolation of his neighbours, his humility, zeal, and discretion. The third part treats of the different instructions which should be given to persons of various ranks, ages, dispositions, &c. In the fourth part he urges on a bishop the necessity of continual self-examination. We shall select a few passages by way of illustrating our position.

"A rector (bishop) should be discreet in his silence, and useful in his discourse, lest he utter what should be concealed, or conceal what should be made known. For as incautious speaking leads unto error, so indiscreet silence leaves in error those who might have been instructed. For unheedful rulers, fearful of losing the favour of men, are frequently afraid to

speak with freedom, and according to the word of truth; they do not guard the flock with the zeal of shepherds, but like hirelings, because they fly when the wolf cometh, while they conceal themselves in silence. Hence, the Lord reproveth them by the prophet, saying, 'They are dumb dogs, that cannot bark.' Hence he complaineth again, saying, 'Ye have not gone up to oppose, nor set up a wall for the house of Israel, to stand in the battle in the day of the Lord.' For to 'go up to oppose,' is to resist with bold voice the powers of this world, for the defence of the flock. 'To stand in battle in the day of the Lord,' is to resist evil men striving for the mastery, from a love of justice. For if a pastor fears to speak the truth, what else is it, but silently to take to flight? Whereas surely if he opposeth himself for his flock, he 'sets up a wall for the house of Israel.' Hence again it is said to a sinful people, 'Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity.' For teachers are sometimes called prophets in the sacred word, who while they point out the passing nature of present things, likewise declare what things are to come hereafter. And these are convicted of 'seeing vain things' by the Divine word, because they are afraid to rebuke sins, and vainly soothe sinners by promising them safety, and never discover the iniquity of sinners, because they keep silence from the voice of rebuke. The key which openeth is the word of reproof, because the rebuke discovers sin, which is often unknown even to him that commits it. Hence Paul saith, 'That he may be able to exhort with sound doctrine, and to convince the gainsayers.' Hence it is said by Malachi, 'The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.' Hence the Lord admonishes by Isaiah, 'Cry aloud; spare not; lift up thy voice like a trumpet.' For whosoever attaineth the priesthood (episcopate), undertakes the office of a crier, who goeth forth and proclaimeth, before the coming of the Judge, who followeth terribly. If a bishop *be unable to preach*, what voice of proclamation shall that dumb crier give? It was for this reason that the Holy Ghost sat in the likeness of tongues on the first pastors, in order that those whom he had filled, might forthwith *speak*. Hence Moses was commanded, that the priest entering the tabernacle might be surrounded with bells; that is to say, might have the word of preaching, lest the judgment of Him that looketh from on high might light on him. For it is written, 'And his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.' The priest going in or coming out *dieth*, if his sound be not heard, because he brings on himself the wrath of the hidden Judge, if he goeth *without the sound of preaching*. . . . But when the Ruler prepareth himself to speak, what exceeding caution should he be earnest to use, lest if he speaketh in haste, without due arrangement, the hearts of those that hear him may be wounded by errors, and whilst perhaps he desires to seem wise, he may foolishly break the bonds of unity," &c.

I might cite many other passages from this excellent treatise on the pastoral care and office of bishops, which are equally conclusive as to the views entertained in those ages; but what has been here extracted will afford a sufficient specimen, and we must now turn to other proofs.

The conduct of St. Gregory was perfectly in accordance with the views which he had formed of episcopal duty. Though he was at the head of the greatest church in the world, and was oppressed with the care of the churches throughout his great patriarchate, and engaged in all the important affairs of the whole church throughout

the east and west, he was a diligent preacher of God's word. And when his strength failed him, he still continued to dictate discourses to his people, which he caused to be read to them by some of his clergy. John, the deacon, in the life of St. Gregory, speaking of his Homilies, which still remain, observes that some of them were publicly preached by himself before the church at different times; "the remainder he dictated, but being relaxed by continual illness, he entrusted them to others, to be delivered by them." Afterwards, when he perceived that the hearers were rendered less attentive by this method, he adopted again the method of public instruction, which seemed most adapted to awaken their attention. "It has been my custom," he said, "most dear brethren, to address you in many discourses dictated to others, but because through the weakness of my body, I am myself unable to read what I had dictated, I perceive that you listen with less willingness. Wherefore I now, contrary to my custom, require of myself to treat on the lesson from the holy Gospel, in the time of the holy service, not by the way of dictation, but by discoursing on it; for the word of discourse awakens sluggish hearts more than what is read, and, as it were, knocks at them with an anxious hand, to awaken . . . Because I cannot be heard by many I blush to be heard speaking amongst many. But I myself blame this my shamefacedness. For what! shall I not care for a few of you, because I cannot be of advantage to many?" (Gregor. in Evangel. Hom. 21.) In another homily St. Gregory addresses bishops thus: "When, therefore, so many of us pastors shall come with their flocks before the eyes of the Eternal Pastor, what shall we, miserable men, be prepared to say; we, who have returned to our Lord, after our occupation, empty—we, who have had the name of pastors, and yet have no sheep, when we ought to have been able to show some of those that we had nourished and brought up?" (In Evang. Hom. 17.) "What," he continues, "what are we about, who receive the wages, and yet are not labourers? We receive the fruits of the holy church in daily wages, and yet we do not labour for the eternal welfare of the church by preaching. Let us reflect what condemnation it is, to receive the fruits of labouring here, without labour. Behold, we live of the oblations of the people, but *how do we labour for the souls* of the faithful? We receive as our stipends, what the faithful have offered to make amends for their sins, and yet we do not toil against those sins, either by earnest prayer, or *by preaching*, as we ought to do." (*Ibid.*)

We have perhaps sufficiently seen by this time, that St. Gregory was deeply impressed with the belief that the office of a bishop was strictly and eminently a *pastoral* office. To us, the sentiments of this holy man are invested with a peculiar interest, because St. Gregory was not only the prime agent in bringing about the conversion of the Anglo-Saxons to Christianity, but his authority was always, in consequence, most highly venerated by the Church of England, and his treatise on the Pastoral Care, from which we have so largely



quoted, was, for ages, the manual of the English bishops and clergy. Of the continuance of these views of the episcopal office in our churches, and in other parts of the Western churches, we find a remarkable proof in the epistle addressed by Boniface, archbishop of Mayence, the apostle of Germany, to Cuthbert, archbishop of Canterbury, in A.D. 745. Boniface was an Anglo-Saxon, and had been ordained a presbyter in the Church of England, before his mission to Germany; and he now urged on the chief prelate of that church, the necessity of correcting prevalent vices and disorders, and informed him of the regulations which had been recently made by a synod in Germany over which Boniface himself had presided.

"Desiring, as I do, to hear of your salutary designs, I suggest what seemeth unto me who am placed in such perils, both right and wise,—namely, the duty of *preaching with boldness*. I say unto you, as in the Acts of the Apostles St. Paul suggested to bishops, 'I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.' (Acts xx. 26, 27.) I have, he says, *preached the gospel* while I walked amongst you, that I might keep myself free from the destruction of all men. The apostle here entitles the priest of a church 'an overseer;' the prophet calls him a 'watchman' (Ezek. iii. and xxxiii.); and the Saviour of the world calls him a 'shepherd' (John x.); and all concur in proving that a teacher who keeps silence concerning the sins of his people, is guilty of the blood of those who are destroyed by his silence.

"Wherefore a dreadful and extreme necessity compels us (according to the saying of the apostle) to be 'an example unto the unbelievers;' that is, if I mistake not, a bishop should live thus righteously, lest his deeds should make his words vain, and lest, while he is cautious to avoid sin himself, he may, through his *silence*, be condemned for another's sin. For he is set over the church of God for this reason, not only to instruct others by the example of his good life, but also to *preach faithfully unto them*, and to set before each of them his own sins, and declare what punishment is awaiting the impenitent, and what glory the obedient; because, according to the word of God unto Ezekiel, he to whom the dispensation of the word is committed (even if his own life be holy), and yet is either ashamed or afraid to reprove those who live in sin, *perishes*, together with all those who are lost through his silence: and what profit is it to him not to be punished for his own sin, when he is punished for another's? The Lord, speaking unto Ezekiel, terribly forbids a bishop to be silent, and calleth him 'a watchman;' and as the office of a watchman is to behold more than others from his lofty seat, so a bishop ought to be raised above all other men by his superior virtues, and to have a greater grace of knowledge by which he may instruct others. 'Hear the word at my mouth,' saith the Divine word; 'thou shalt give them warning from me.' (Ezek. iii. 17.) It teaches us that a bishop should speak what he hath learned from reading God's word—what God hath taught him, not what human reason hath invented. 'Thou shalt give him warning,' it says, 'from me,'—not from thyself. Thou shalt speak my words. Thou shalt not be proud thereof, as if they were thine own. 'Thou shalt give him warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.' As if he had plainly said to him, If thou shalt not proclaim



his sins to him; if thou dost not reprove him that he may be converted and live; I will deliver both thee who hast not reprovèd him, and him who through thy silence hath sinned, to the flames.

"Let us not be of such stony, such iron hearts, as to be untrifled by these words of God; let us not be so remote from faith, as to disbelieve these words; but let us excite and exhort our brethren, with the venerable words of the apostle Peter, 'Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.' And let us admonish the bishops subject to our synods, with the adjuration of St. Paul the apostle to Timothy, saying, 'I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and dead, at his appearing and his kingdom; preach the word, be instant in season; reprove, rebuke, exhort with all long-suffering and doctrine.' For even now is that which was predicted by the apostle, 'The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.' Let us cry aloud, 'with strength,' according to the saying of the prophet—we who proclaim 'peace in earth to men of good will.' For he crieth 'with strength,' who is not prevented either by fear or shamefacedness from preaching the word of life. Let us strive, through God's assistance, that we be not amongst those false shepherds of the sheep, whom the prophet accuses, saying, 'Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel, who feed themselves, and my sheep were scattered because there was no shepherd, and have been devoured by the beasts of the field.' (Ezek. xxxiv. 2, &c.) The 'woe' which the prophet denounces, he hath placed for a curse. By 'the shepherd' he meaneth *bishops*. 'The flock of the Lord,' *i. e.* the faithful people whom they should feed:—but 'they feed themselves;' as if he had said, They do not look to the salvation of the people, but to their own will. 'The milk and wool' of the sheep of Christ they receive in the daily oblations and tithes of the faithful, and they lay aside the care of the Lord's flock. They do not heal by spiritual advice him who is sick with sin. They do not strengthen with sacerdotal aid him who is broken by various tribulations. They do not call back the wanderer to the way of salvation. They do not seek with pastoral anxiety him who is lost through despair of pardon. Nor do they defend the afflicted against the violence of the powerful, who rage against them like wild beasts; nor do they merely refrain from reproving wealthy and powerful sinners, but even hold them in honour."

I have quoted this epistle of Boniface, archbishop of Mayence, at some length, not only because it is interesting, as evidencing the views of episcopal duties and responsibilities taken by this eminent missionary, who had been educated in our own branch of the catholic Church; but, because it had the immediate effect of producing an increased attention to the subject of episcopal visitations in England, for the first canon enacted by any English synod requiring bishops to visit their dioceses, was made in consequence of these pious exhortations of St. Boniface. But we have now reached a point which requires to be examined in some detail, and to the consideration of which we therefore purpose to return on some future occasion.

## NOTICES OF BOOKS.

*De Clifford; or, The Constant Man.* By the Author of "*Tre-  
maine*," "*De Vere*," &c. Four volumes. London: Henry Col-  
burn, Great Marlborough-street. 1841.

A WORK of fiction may possibly be considered by some persons to have no place in a periodical publication which is chiefly devoted to matters directly connected with religion, or else with the graver departments of literature. The objection would certainly not be without its weight, and would deserve to be considered with attention, did works of imagination possess the same character which most unhappily for the good of their readers, and of the community in general, too often distinguished their predecessors in the same class during the last century, when, so far from the general interests of morality and religion being consulted in their contents, these subjects were either avoided altogether, or else, which we fear more frequently happened, were introduced in such a manner as to appear in a false and ridiculous light. But, it may be said, had this unfortunate state of things still existed in literature of the imaginative kind, it would on that very account have been an imperative duty with those engaged in conducting a periodical of a religious nature to notice works of this character, in order to place on them that stigma of reprobation which they deserved, and to hold them up to the public scorn, on account of the licentiousness and profaneness which disgraced their pages. But happily for our countrymen, and perhaps still more, if possible, for our countrywomen, the necessity for such a critical duty has long since passed away, and the reviewer in the exercise of his vocation is now called upon to perform a far more pleasing task—to deal out praise instead of censure, and to record the triumphs of genius, exhibited in a pure and unsullied page. It need scarcely be said how delightful such a labour as this becomes. Who that has read the pages of the great modern master of romance, Sir W. Scott,—who that has had his faculties taken captive by the fascinations of the Waverley Novels, and has been transported for awhile away from the cares and anxieties, the toil and the business and vulgarities, of the scene around him, into some brave and gallant world of the poet, but will sympathise with the critic who has only to point out the excellences of such productions, without dipping his pen in the gall of bitterness to mark their defects.

But in the present day there are works of fiction which in a more peculiar manner perhaps call for notice and commendation, inasmuch as their object is not merely to amuse and enchain the fancy, but to combine with this an effort to instruct and inform the mind, and in this manner to act a part subsidiary to works of a direct moral

and religious design. It may, perhaps, be said that the fascinations of what is called the philosophical novel, as a work of fiction, may not be so attractive from this professed union of two leading purposes; but surely nothing more than the experience of readers of publications of this class is wanting to convince us of the possibility of combining amusement and instruction in a delightful and even captivating form.

It would be difficult to find a more striking example of this class of writers than Mr. Ward exhibits,—the author of the work before us. He may, indeed, be said, by his various productions, to have created a new style of composition, combining the character of a novel and of a collection of essays, in which a pleasing and interesting tale is made the vehicle for introducing thoughts and reflections on the various incidents and situations which the dweller in this lower scene is liable to encounter. Hereby two benefits are gained. The mere novel reader, on the one hand, who is induced to take up the book from the title which it bears, imbibes insensibly to himself, along with an agreeable fiction which forms his chief object in its perusal, sound and wholesome instruction, and lessons for the future conduct of life, which he would perhaps never have read in any other shape: and, on the other hand, the more grave and serious student, who in general is accustomed to avoid works of mere imagination, whether wisely or not we will not in this place determine, makes an exception to his rule in the case of such a work as we have been speaking of, for the sake of the moral reflections and essays which it may contain; and being thus compelled as it were against his will to read the tale in which they are conveyed, derives a relaxation of mind, and a freshness and cheerfulness of thought, for which, in every point of view, he must be greatly the better.

Mr. Ward, in his dedication of the present work, states that he is in his seventy-sixth year; if so, we can only say that he is one of the most extraordinary instances of the retention of mental power in full and unimpaired vigour at an advanced period of life which we ever recollect to have heard of; for although, strictly speaking, we do not think *De Clifford* quite equal as a work of fiction to some of its predecessors, yet does it exhibit no marks of decline, no falling off of intellectual strength, but in all these points fully sustains the high reputation previously acquired by its author; so much so, indeed, that we believe there are very few living writers capable of producing such a work, if we regard its peculiarities of style and thought.

Mr. Ward, it must be recollected, is a man of the good old school. He is, moreover, what we fear not all of our writers of fiction either are, or will allow themselves to appear,—an *English gentleman*. It is the full development of this character in its leading features throughout his works, which invests them with a peculiar influence over the mind of the reader. Instead of those bursts of coarse and violent feeling and of bitter invective, those far-

fetched and artfully wrought allusions to imaginary wrongs and abuses, which we not unfrequently meet with in works where they should have no place, and serve only to show the evil principles of their authors, we find in Mr. Ward's writings a continual flow of calm and high-bred feeling, the presence of a philosophic and—what is far better—a religious spirit. We feel the presence of this spirit as we read on, until we ourselves become partakers of its soothing and healing influence. The hurry and noise of business and occupation, the excitement of pleasure, and the tumults of ambition, are all stilled and laid to rest for the time, and the mind is transported to a region where all is peace and quietness.

De Clifford, the hero of the present work, who is supposed to relate his own history, is descended from an ancient and honourable family, although born in a comparatively humble station of life. Emerging from this, he is placed at the university of Oxford, and here it is that the more important part of the work commences. Fothergill, the tutor of his college, who is distantly related to him, watches over his progress with an almost paternal solicitude; and, in the exercise of it, numerous conversations take place between him and his pupil relative to various casualties and circumstances incidental to the age and situation of the latter, which are full of wisdom and instruction, and display at once the kind and benevolent feelings, and the extensive knowledge of mankind and of the world which the author possesses. The character of Fothergill is singularly well drawn; the union of goodness of heart, high and generous feeling, with a dry and somewhat severe humour, giving vent to itself in occasional caustic reflections,—a combination by no means unfrequent in real life,—are all described with great truth and fidelity, although at the same time there are some peculiarities recorded of this person, which, judging from our own experience of a college life, are not often found amongst the tutors of those venerable institutions. Indeed, Mr. Ward has by no means exhibited his usual accuracy of description in the account which he has given of the customs and habits of the university; and may furnish to those who have no connexion with them a very erroneous impression of these great institutions. We are at the same time perfectly sure that the error into which the author has fallen has arisen entirely from misapprehension of the peculiar character belonging to these great fountains of knowledge, and not from any intentional design, as that would be quite foreign to all his ideas and feelings. It may be that he is endeavouring to describe a former state of things, although, in that case, even the sketch which he has given would be almost equally defective.

But, to proceed to what we own we consider the most delightful part of the book. The hero, in a long vacation, makes a pedestrian excursion; during the progress of which he encounters a variety of adventures, some of them of course far from agreeable or safe. In

one of these he meets with a socialist lecturer, one of those abominations the existence of which in any country unchecked in its course, betrays a most unpardonable weakness and culpable negligence on the part of the authorities. This individual, one of those ambassadors of wickedness and villany which it was reserved for this country to witness under *the mild and tolerant sway of liberal politics*, and which is itself one of the natural fruits of whig-radical liberality, holds forth to De Clifford on the execrable and horrible doctrines of his sect; by the by we think the chapter in which this conversation takes place might have been shortened with great advantage, as a very few lines would have sufficed to set forth the detestable character of these opinions. However, the moral of the story is excellent. This champion of confusion and disorder, this daring and ruthless enemy of God and man, is implicated with one of his followers, whom he incites, in accordance with the doctrines which he teaches, to commit the crime, in a daring robbery, for which the one is hanged and the other is sentenced to confinement and hard labour for years in a prison, where he ends his days. Passing on from his rencounter with this person, the termination of whose career is thus given by the author, our hero arrives at the pleasant town of Oakingham, on the borders of Windsor Forest. The descriptions which Mr. Ward gives of the scenery in the neighbourhood of this place, and in many parts of the forest, are so delightful, that it sets us longing to visit them, and we doubt not similar feelings will arise in many of his readers. He is, indeed, peculiarly happy in his descriptions of country scenes, and possesses more than most writers the power of placing them in all their beauty and freshness before the eye. Green fields, noble trees, antique mansions, venerable churches, and the sights and sounds of rural life, are subjects upon which he loves to expand; and we must acknowledge it would be long before we could be tired in listening to him on such themes.

De Clifford makes a short stay at the inn of this town, the landlord of which, who is also a yeoman pricker in the forest, is one of those honest, upright, loyal, and independent persons whom it used to be the boast of England to possess, and we hope the race is not yet extinct, notwithstanding the spread of liberalism, chartism, and (it is rather an odd combination, perhaps) railroads. The author has drawn this character so much to the life, and his description abounds with so many original touches, that we feel pretty sure he must have had some worthy Boniface in his mind's eye when he made the sketch.

During his residence at this place De Clifford makes several excursions into the forest, and amongst other places visits Binfield, the birth-place of Pope, and views the relics which still remain of the poet. In one of his walks, also, he encounters a country gentleman of the name of Manners, who is destined to make a very important change in his situation and fortunes, and the delineation of whose character, wherever we meet with it throughout the work, forms one of the most

delightful, interesting, and at the same time improving pictures which it contains. We give the account of the meeting of De Clifford and Manners.

In my way, my attention was arrested by a gentleman's mansion, which seemed the very emblem of the most perfect tranquillity and independence of all exterior considerations which man would desire. It was one of those places, which, if a traveller came to, he would stop to look at, and meditate on its happy privacy. Perhaps, having passed, he would turn back to look at it again, and then would give a rein to his fancy; would conjure up a thousand dreams of the pursuits and characters of its inhabitants, or what effect, if he possessed it, it might have upon his own. As to the house itself, it seemed one of the private houses of Inigo Jones, plain, but commodious, and of handsome proportions; and, what did not take from its interest, it was surrounded by a moat. When I returned, as I said, to the church-yard, the ladies I left there were gone, but the spot was not deserted. In lieu of the ladies, a single person, of good mien, and well, though plainly dressed—in short, with the air of a gentleman, and intelligent withal—seemed to be examining (and that with pleasure) the attractive simplicity of the sacred fabric: he went round it and round it, stopping at intervals to indulge his gaze upon particular parts. There was great affability, as well as feeling, in his countenance; and being far beyond the meridian of life, which seemed to give him a privilege, and seeing that I was also surveying the whole spot with interest, he addressed me, saying as he touched his hat: “You seem pleased, Sir, and I always like to see men of your age pleased with such objects as these.”

I observed in answer, that even without the help of Gray, I always thought a country church and church-yard one of the most pleasing sights we could behold: they touched the heart as well as the eye.

“I honour the sentiment, Sir,” replied the stranger; “it is this mixture of heart with the senses which gives to nature, and art too, their best attractions. The singular beauty of this church and the perfect quiet of its precincts, are the cause of an almost daily visit which I make to them; so that I could envy Dr. W—— his parsonage there, who has it hourly before his eyes.”

“It is indeed close,” said I.

“Some people say too close,” replied he, “but I don't agree with them (though they are persons of taste,) if only for the reason that you gave just now—for the sentiments it inspires. For unless you can apply to such proximity the old adage, “the nearer the church the further from God,” I will not quarrel with it. You will observe, too, that as a mere matter of taste, distinct from all notions of piety, it is a very pleasing object; its windows of the truest gothic; and its towers and ivy-clothed battlements, which our modern Wrens and Joneses make most essential to all their would-if-you-could attempts to turn the nineteenth into the fifteenth or sixteenth centuries,—are genuine.\* By the by, have you ever made out, what I never could, why ivy is always given to Bacchus, as well as to a church porch? He is called, you know, ‘ivy-crowned;’ how can such a venerable

\* We greatly fear that Gothic architecture has not been one of our author's studies. To speak of the *windows* of an old church, as being of the “truest Gothic,” and then to praise other portions of it on other grounds, savours strongly of the notion of our grandfathers that Gothic consists in the use of the pointed arch; neither, we must observe, however ill they may succeed in this kind of architecture, are our architects, nor ought they to be, would-be Wrens and Joneses, nor do they affect the *sixteenth* century. Both aspirations would indeed fully account for their want of success, supposing them to exist. We do all honour to the names of Jones and Wren, in their own line, but they are the last we should think of in connexion with a village church.



plant belong to such a jolly god, loving, as it does, the oldest and even most ruined places, far from all vestige of peopled cheerfulness?"

I thought the remark original, but could not resolve the question.

"Well," continued the stranger, "it is only a pity, that by a touch of his pencil, W——" (naming a celebrated architect) "cannot inspire the breast with the realities of the notions which he endeavours to present to it through the eye. That belfry, calling the real simple folk to church, and those few, thinly scattered tombstones, where "the rude forefathers of the hamlet sleep," speak more to the soul, than the most costly *fictitious representations* of what is *wanted*, but never obtained, by this fashionable rage for the sentimental. All that building and planting can do can never reach the effect upon the imagination, or inspire the associations of real veneration and piety, which the mere view of this simple church, rustic as it is, never fails to generate."

De Clifford is recommended by Manners, with whom he becomes intimate, and who discovers in the course of their acquaintance that he is related to him, and by Fothergill, to Lord Castleton, the prime minister of the day, who appoints him his private secretary. Whilst he fills this post he comes into contact with many eminent personages of the time, some of whom, we have no doubt, are drawn from real characters. One sketch, indeed, of an official person, it would be difficult to mistake: we think those of our readers who are at all acquainted with politics will easily find out the original of the portrait. The hero becomes a person of some consequence; obtains a seat in Parliament, and, by the death of his friend and relation, Manners, becomes possessed of considerable property, together with a castle and estate, which had formerly belonged to his ancestors. He is thus enabled to offer himself to a young lady whom he had loved from boyhood; a circumstance which had gained for him the title of the constant man, but to whose hand he had not presumed to aspire, from the inequality in their respective conditions. The result of his suit is of course successful. After his marriage, retiring from public life, he ends his days as a country gentleman; a station which the author (and we wonder not at his preference) appears to consider with particular favour and regard.

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*The Moral Design of the Apostolic Ministry. A Sermon preached on Trinity-Sunday, at an Ordination held by the Right Rev. Philip Nicholas, Lord Bishop of Chichester, &c. By HENRY EDWARD MANNING, M.A. Archdeacon of Chichester. Murray. 1841.*

It can hardly be accounted a disrespect, that we seldom bestow particular notice on single sermons, which appear in far too rich abundance to render any thing like impartial attention possible, and which seldom, moreover, when orthodox, stand in need of criticism. But every thing from Archdeacon Manning has a peculiar value. There is hardly any man whose likeness we more earnestly wish to see multiplied among us; and therefore we call especial attention to this short occasional Sermon of his, instead of contentedly leaving it

to the recommendation of his name. It is indeed a beautiful address, and discloses a view of the ministry which has not been, we think, much dwelt on hitherto. This may seem strange; for have not the apostolical commission, on the one hand, and the necessity laid on the Clergy of both manifesting and propagating holiness on the other, been abundantly enlarged on? Undoubtedly they have each of them separately, but too seldom in the living connexion with each other in which they are brought before us here. But let our readers hear Archdeacon Manning for themselves.

"The one Apostolic ministry was ordained to be not only the arbitrary and mystical, but the moral means of sanctifying the Church. Even as Christ our Lord said, 'For their sakes I sanctify myself, that they also might be sanctified through the truth:' so were the Apostles sanctified as vessels of grace, living witnesses of the Spirit of holiness which raised Christ from the dead. They were the first-fruits of sanctification, as a type and means to sanctify the whole harvest of God. And so in all ages of the Church it was designed that the lines of spiritual power and spiritual perfection should be woven in one sacred chain: that the successors of the Apostles should inherit the two-fold endowment of their commission and of their holiness; that they should edify the Church, and perfect the saints of Christ by their office and by their example. They were to witness for Him not more by words of truth than by the silent reflection of his spiritual image. As the knowledge of the glory of God was seen in the face of Jesus Christ, so was his likeness to be transmitted through the world visibly reflected in the character of his servants."—Pp. 9, 10.

"A pastor must be in advance of his people in all holy living. It is only by holiness that we shall win them to be holy. Who can doubt it? Example is an universal language; all men know it, all men can read it. Even the unwilling learn of it; nay, the gainsayers stand silent before it. It must be so. All effects must have like causes. It is by knowledge only that we can spread knowledge. How shall you make people meek without meekness, or penitent without repenting, or unselfish without self-denial? How shall they live for the world to come, if you live for this? How shall they worship God with fear, if you be irreverent at His very altar? No; when they see the living realities in us, they will believe and follow; when they see the lights of the eternal world, and the shadows of things unseen, reflected in you, as in a mirror bright and pure, then will they strive to rid them of their present self, and yearn to be like their Lord."—P. 14.

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*Six Months with the Chinese Expedition; or Leaves from a Soldier's Note-Book.* By LORD JOCELYN, late Military Secretary to the China Mission. 12mo. London: J. Murray. 1841.

THIS is a remarkably clear and well-drawn narrative. It is written throughout with great ease and simplicity, and in that frank and fearless tone which should characterise a British officer. We believe there is more information to be derived from the pages of this little volume respecting the manners and customs of the Chinese, and what is still more important, of an authentic character, than the public have often had it in their power hitherto to acquire. The introductory chapter is devoted to a straightforward and lucid statement of the events which led to the rupture between the two countries, and to some interesting details with regard to the trade and monetary system of the Chinese. The remaining chapters contain the author's journal of the proceedings of the expedition up to the period of his departure from China. The expedition on its way made a short stay at Singapore, and Lord Jocelyn appears to have availed himself of this oppor-

tunity to collect a good deal of information respecting that settlement, some of which we shall lay before our readers. Although this town has not existed above twenty years, yet it seems that the trade is already nearly equal to that of Bombay.

"A feature that shows its late origin from the wilds [Lord J. observes] is the number of tigers that still roam about the purlieus of the town, entering even the gardens of the inhabitants, as if loath to leave their ancient domains."

He appears to think that an error has been committed in the fiscal arrangements of this place, the correction of which would be productive of considerable benefit.

"The non-imposition of a light tax upon this harbour seems a mistake of the British government. The expenses of the straits are great, and ship-masters and merchants do not seem to consider that a small impost in the shape of harbour dues would in any way affect the trade: at present, those who derive the benefit and can afford to pay, pass free, whilst the wretched inhabitant of the soil is burdened with taxes that weigh him down in poverty and misery. When we come to consider that the import trade in the official year 1838-9, into Singapore, amounted to 26,173,814 rupees, (2,617,381*l.* 8*s.*) and the exports to 23,382,832 rupees, (2,338,283*l.* 4*s.*) whilst the tonnage statements of the preceding, 1837-8, show that no less than thirty-one vessels cleared out for *England alone*, average burden 315 tons, carrying mostly valuable cargoes, the weight of gold dust alone being eight pehuls, (a pehul of gold, 133 lbs.; all statements here are merely of the local trade) it becomes evident that a very slight tax would yield a large revenue to the country, paying the expenses of the straits, and relieving the inhabitants, at present so wretched and depressed."—P. 34.

The use of opium appears to be indulged in to a most immoderate degree by the Chinese inhabitants of Singapore. The picture which Lord J. draws of the different stages of this depraved and vicious appetite is at once striking and painful:—

"The rooms where they sit and smoke are surrounded by wooden couches, with places for the head to rest upon; and generally a side room is devoted to gambling. The pipe is a reed of about an inch in diameter, and the aperture in the bowl for the admission of the opium is not larger than a pin's head. The drug is prepared with some kind of conserve, and a very small portion is sufficient to charge it, one or two whiffs being the utmost that can be inhaled from a single pipe, and the smoke is taken into the lungs as from the hookah in India! On a beginner, one or two pipes will have an effect, but an old stager will continue smoking for hours. At the head of each couch is placed a small lamp, as fire must be held to the drug during the process of inhaling; and, from the difficulty of filling and properly lighting the pipe, there is generally a person who waits upon the smoker to perform the office. A few days of this fearful luxury, when taken to excess, will give a pallid and haggard look to the face, and a few months, or even weeks, will change the strong and healthy man into little better than an idiot skeleton. The pain they suffer when deprived of the drug, after long habit, no language can explain; and it is only when to a certain degree under its influence, that their faculties are alive. In the houses devoted to their ruin, these infatuated people may be seen at nine o'clock in the evening, in all the different stages. Some entering half distracted, to feed the craving appetite they had been obliged to subdue during the day; others laughing and talking wildly under the effects of a first pipe; whilst the couches around are filled with their different occupants, who lie languid with an idiot smile upon their countenance, too much under the influence of the drug to care for passing events, and fast merging to the wished-for consummation. The last scene in this tragic play is generally a room in the rear of the building, a species of dead-house, where lie stretched those who have passed into the state of bliss the opium smoker madly seeks—an emblem of the long sleep to which he is blindly hurrying."—P. 39.

The attack and capture of Chusan are described in a very lively and animated manner. According to Lord J., more taste appears to be displayed by the Chinese in the decoration of the exterior and

interior of their houses, than might have been imagined. Speaking of Tanghai, the chief town at Chusan, he says—

"The interior of some of the houses were found beautifully furnished and carved; one that is now inhabited by the governor, and believed to have been the property of a literary character, was, when first opened, the wonder and admiration of all. The different apartments open round the centre court, which is neatly tiled; the doors, window-frames, and pillars that support the pent-roof, are carved in the most chaste and delicate style, and the interior of the ceiling and wainscot are lined with fretwork, which it must have required the greatest nicety and care to have executed. The furniture was in the same keeping, denoting a degree of taste the Chinese have not in general credit for with us. The bed-places in the sleeping apartments of the ladies were large dormitories, for they can hardly be called beds; at one corner of the room is a separate chamber, about eight feet square, and the same in height; the exterior of this is usually painted red, carved, and gilt; the entrance is through a circular aperture, three feet in diameter, with sliding panels; in the interior is a couch of large proportions, covered with a soft mat, and thick curtains of mandarin silk; the inside of the bed is polished and painted, and a little chair and table are the remaining furniture of this extraordinary dormitory. Many of the public buildings excited great astonishment among those who fancied they were in a half-barbarous country. Their public arsenals were found stocked with weapons of every description, placed with the greatest neatness and regularity in their different compartments; the clothes for the soldiers were likewise ticketed, labelled, and packed in large presses; and the arrows, which from their size and strength drew particular attention, were carefully and separately arranged. To each arsenal is attached a fire-engine similar to those used in our own country."

The Jos-houses, or temples, at this place, are some of the finest in China:—

"In the great temple some of the figures in the principal hall are upwards of fifteen feet high, handsomely wrought, standing in the centre on a lofty pedestal, while around the walls are small images of the same description, in all sorts of grotesque attitudes. We were particularly struck by one, the figure of a woman, with a child apparently issuing from her breast, and a glory round her head."

Lord Jocelyn gives the following description of a respectable country-house in China:—

"The building was a good specimen of their country dwellings: on entering through a large wooden gateway we found a yard or court, surrounded on two sides by different outhouses, serving as granaries and places to dry fruit, whilst the remaining sides were the apartments of the family and the Hall of Ancestors, a room used in common by all the members of the household. The reason of the large size of these farm-houses is obvious, when it is taken into consideration that they generally contain a father, mother, sons, their wives and children. The front of the Hall of Ancestors was prettily trellised over, and rested on pillars dry rubbed and carved; the interior of this large room was surrounded with matted sofas, and little tables stood in the centre, on which were placed the tea-cups and pipes."

The high mandarin Kea'shen, governor of the province of Pechelée, has been so often mentioned in the various accounts of the Chinese expedition, that the following description of his appearance may perhaps not be uninteresting:—

"Judging from appearance, [Lord J. observes] he might have been a man of forty, and looked, what he is said to be by his countrymen, a person of great ability; his tail, the Chinese appendage to men of all ranks except priests, was remarkable from its length, and the care that was evidently bestowed upon it. He was dressed in a blue silk robe, with a worked girdle; on his legs were the white satin boots common to all the higher orders; his head was covered with a mandarin's summer cap, made of a fine straw; in it was placed the deep red coral button, denoting the rank of the wearer, and the peacock's feather drooping between the shoulders. On the whole his dress was plain; but the mandarins when in full costume, judging from specimens taken at Chusan, must have a very gorgeous appearance."

The breakfast given by this functionary to Captain Elliot and the officers who accompanied him, our readers will not think very tempting, we fear:—

“The meal consisted of numerous little plates piled one upon the top of the other, containing bird’s-nest soup, sea-slugs, shark’s fins, hard-boiled eggs, whose interiors were far advanced to chickenhood, and dressed fish; these were the greatest delicacies. This is but a small portion of the supply; for at the table where I had the honour to partake of *the good fare*, there were no less than thirty of these little saucers.”

Lord J. seems to think the Chinese scarcely worthy of being the foes of this country; so wretched are their fortifications, their system of gunnery, and indeed everything with them connected with the art of war. He considers it doubtful whether the ultimate possession of Chusan would add to the prosperity of our trade; at any rate, it would always require 1500 men as a garrison, backed by a couple of corvettes in order to secure it. He considers that an opening of the trade along the coast, and an arrangement for the exchange or purchase of Macao, would be most advantageous for this country, “for at that point,” he observes, “British merchants and their *ways* are best understood.”

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*Scripture, Sufficient without Tradition, &c. The Norrisian Prize Essay, for the year 1840. By the Rev. DANIEL AUGUSTUS BEAUFORT, M.A., of Jesus College, and Assistant Minister of Portman Chapel, St. Marylebone. Cambridge: Deighton. London: Parker, &c. 1841.*

OUR universities have often, in the present day, been attacked for what is considered the restricted sphere of study within which they imprison the mind, creating, as is alleged, on the part of the industrious, narrow and prejudiced habits of thought; and affording no sanctioned scope to many men of great powers, but averse to the staple pursuits of these seats of monkish and antiquated pedantry. It is pleasantly presumed, that under the approving smile of the tutelary genius of Oxford or of Cambridge, a man must turn out either a grown-up school-boy or a bigot, or both; utterly incapable of any manly and independent exercise of his mind; a good classic or mathematician it may be, but altogether devoid of the arts of life, and quite unable to put pen to paper; while, on the other hand, if possessed of real intellectual power, and with a mind alive to any object on earth beyond his degree, he must be content to go without all share of approval from the stern foster-mother to whose care he has been consigned.

Such is the pleasant and complacent opinion which not long ago was wont to be heard in the high places of *liberalism*. It has, we presume, however, been now banished from them, being infinitely too absurd and shallow to maintain its place among those, whose rank in life, gives them opportunities of knowing what is the real result of university education. But there are still numbers both enlightened writers and enlightened readers of radical newspapers, very firmly

persuaded of it all. We do not mean to refute it at present on the sure ground of a restricted routine of study connecting men's thoughts with past ages, and training them in the severity of pure science being infinitely the best discipline that could be devised, and far more likely to produce a manly character than all the *useful knowledge* and precocious literature of the day put together. At present we content ourselves with denying the alleged fact. While our two universities, with great wisdom, prescribe certain studies for all, they are very far indeed from denying scope to originality of thought, and particular intellectual tendencies. In proof of what we say, we refer gainsayers to the yearly calendars, and the prizes, in various directions, of which they will there hear an account. Take, for example, the subject of theology, which study the usual objection does not set aside as useless; nay, a want of encouragement to which is sometimes alleged against the high English school and college education. Well then, in the university of Cambridge alone, there exist certain university scholarships to be gained by eminence in a *theological* examination. Next, there are two yearly prizes for theological essays, the Hulsean and Norrisian. Of these, the former bestows on the successful competitor, a sum of more than 100*l.*; and all (who have not already gained it) are at liberty to compete at any time between their matriculation and their M.A. degree, *i.e.*, during a period, at the very least, of six years. The latter procures, indeed, a much smaller reward, though about equal honour, being open to any one (of whatever university rank) between his matriculation and the age of thirty, even those who have already gained it. In both cases, the successful essay is forthwith published. We must not be understood as saying that we think the university of Cambridge makes sufficient provision for the study of theology; our opinion being the exact contrary. We merely bring forward these facts, as setting aside the notion, that her children receive no inducement to the cultivation of any department of literature or study beyond those which are requisite for their degrees. And we are sure that the reading a few prize essays would rather astonish many who have been clinging to this notion, and hugging themselves on their superiority to the grown-up school-boys, with whom their imagination has peopled the banks of the Cam and the Isis.

At all events, here is an essay, which we owe to one of the prizes of which we have been speaking, and of which we boldly pronounce, that it is an important accession to our theological literature. It might be unfair, indeed, to speak of this as at all a specimen of prize essays, theological or others; for of course such performances must often have a relative more than an absolute merit; and their subjects, too, may sometimes be reasonably considered as selected with a view rather more to the advantage of the writer than the edification of the public. Neither qualification, however, need be made in the present case. The subject chosen (that of our Sixth Article) is eminently important in itself, and threatens, moreover, to become the turning point of approaching controversy; and Mr. Beaufort has approved himself not merely a promising, but an already accomplished theologian. Indeed, his treatise may well be considered

a standard one on the question. He has brought extensive reading to bear on his subject, and, as it seems to us, an uncommonly well-balanced and temperate mind.

And if our rising controversialists follow the example, and succeed in resembling Mr. Beaufort, then we own we shall have good hopes both of the peace, and the moral and intellectual prosperity of our Zion. We do think that, as handled by him, the very delicate subject of his essay has a fair chance of getting understood among us, in spite of all the prejudices which lie across the path. It would be idle to give extracts from such a book, but we cannot deny ourselves the pleasure of copying the dedication, which will speak as warmly to the feelings of numbers, as it does to ours; of all, indeed, who had the privilege of knowing the pure and noble-minded man, who has now gone to his rest, but who, though dead, "yet speaketh" among us.\* It is as follows:—

"To the memory of Hugh James Rose, B.D., &c. &c. &c. Humble—learned—eloquent—and pious—whose best and holiest energies were spent in the service of Christ's church and in the maintenance of Catholic truth: this essay is inscribed, as a tribute of affection, admiration, and respect."

*Letters from under a Bridge, and Poems.* By N. P. WILLIS, Esq.  
Author of "*Pencilings by the Way*," "*Inklings of Adventure*,"  
"*Loiterings of Travel*," &c. 4to. London: Virtue. 1840.

THIS may certainly be called an elegant volume, both with regard to its typography, and the pictorial embellishments with which it is illustrated. Some of the latter, indeed, possess considerable merit. The title, it must be confessed, is somewhat singular. The following passage, however, which we extract from the preface, will in some measure serve to explain it.

"The Letters which form the first part of the present volume were written in the valley of the Susquehannah, from a beautiful glen, some eighty miles above Wyoming. The author, after many years' travel in Europe and the East, has there 'pitched his tent.' The Letters were addressed to Dr. T. O. Porter, resident in New York. But as they embody a newly-drawn picture of the scenery and mode of life on the banks of the beautiful river made classic by the muse of Campbell, it has been thought worth while to publish them in England."

The volume is written in a light and amusing strain, and many of the descriptions of the beautiful scenery in the district which the author has selected for his abode, are drawn with force and power.

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\* Why is no complete edition of the late Mr. Rose's works given to the world? It would be hailed, we are sure, by very many. The very fugitive character of some of his finest compositions, in themselves, demands that, in order to their preservation, they should be collected together. Against his longer works, it is easy to allege faults of one kind or other; but surely their value, on the whole, is very great. His sermons on the Commission and Consequent Duties of the Clergy, should, we think, be read by all who are thinking of taking orders. Many valuable articles, in more periodicals than one, are ascribed to him, which it seems very desirable should be collected and preserved.



*Memoir of the Countries about the Caspian and Aral Seas, illustrative of the late Russian Expedition against Khivah. Translated from the German of LIEUT. CARL ZIMMERMAN, of the Prussian Service, by CAPT. MORIER, R.N. London: Madden & Co. 1840. Pp. 75.*

THIS is a thoroughly scientific treatise, containing most valuable geographical and statistical information, with an excellent map by Arrowsmith. It should be added, that both Humboldt and Lessing have contributed to the work. It is a book we should have thought well deserving the patronage of the Geographical Society, for neither translator nor publisher can have looked for profit in a summary of dry statistical detail.

*A Treatise of the Necessity and Frequency of receiving the Holy Communion. By the Right Rev. SYMON PATRICK, D.D. some time Lord Bishop of Ely. Edited by the Rev. W. B. HAWKINS, M.A. F.R.S. of Exeter College, Oxford, Chaplain to H. R. H. the Duke of Cambridge. 16mo. London: Rivingtons. 1841.*

WE are glad to find that Mr. Hawkins has brought out a new edition of another work by Bp. Patrick. In republishing the present volume he has done good service to the public. In the sensible preface which Mr. H. has prefixed to this little work, speaking of its general character, he says, (and his observations are so good that we extract the passage,)—

Possessing, in a remarkable degree, the simplicity and clearness of style which are conspicuous in all the writings of Bp. Patrick, the Treatise of Frequent Communion not only enters into the general nature and design of "the most comfortable sacrament of the body and blood of Christ," but discusses in the most complete and convincing manner a portion of the subject which has not always been treated at sufficient length; the objections, namely, by which various persons are deterred from partaking of this most sacred ordinance, whether arising from conscientious scruples, or, as it is to be feared, more frequently, from motives of a less innocent character. The venerable bishop has investigated the real nature of every one of these, and has torn off the specious disguise which they sometimes assume; he has detected and laid bare those weaknesses of our nature, in which they originate, and has proved that they proceed from negligence, indifference, or a want of due consideration for the vital interests of religion, rather than from any other cause."

We have only to add, that the typographical department of the work is very tastefully executed.

1. *A Catechism on the Church.* 2. *The History of Jesus Christ: abridged, in the Words of Scripture.* By the Rev. C. GIRDLESTONE, Rector of Alderly, Cheshire. London: Rivingtons.

THESE two little Tracts form part of a series commenced by Mr. Girdlestone when Vicar of Sedgley, (thence called "Sedgley Church

Tracts") and still apparently continued under his direction. As a Christian, we have the highest possible regard for their author; but, as a theologian, we must venture to call him inconsistent and unsatisfactory. He is one of a class of writers, happily now becoming rare, whose opinions seem to have been the result of chance; who never studied theology as a science, nor church doctrines as a system, or whole. The first of these Tracts exemplifies both the earnestness of Mr. Girdlestone's character and the defects of his doctrinal views. The object proposed is to point out the evils of schism; and several very plain questions are proposed; but the answers given are most weak and uncertain. Thus he allows that Dissenters are not necessarily guilty of schism, nor schismatics of holding false doctrine; and that Methodists are not Dissenters! Now, with all desire to deal tenderly with weak brethren, and scrupulously avoiding to judge individuals, we maintain that the affirmative of all these propositions must be held. Though God is merciful, it is not for us to make excuses for the sinner; and the very attempt to do so argues, in fact, a deficiency of faith. It would seem as if Mr. Girdlestone wrote this Tract in order to "deliver" his own conscience. But surely, in that case, he should not have inflicted his own weakness of faith upon those whose weakness is pre-supposed, by their standing in need of a "Catechism." In no sort of writing is clearness of view more needed than in manuals of this nature. One more instance of faulty reasoning in this Tract must be added. Mr. Girdlestone directs, that "as the Apostle calls all the Corinthian converts, in the midst of their divisions, the church of God which is in Corinth, we may likewise endeavour to regard all the Christians in our land as one national church, though a divided one." Strange doctrine this to teach! Strange that it did not occur to our author that there was this very important difference between the two cases: the Corinthians did not break off from the "Apostle's doctrine and fellowship;" modern Dissenters (including Wesleyans) have broken off.

In the second Tract, Mr. Girdlestone is treading on what is professedly very dangerous ground: we are not surprised, therefore, to find that, like all his predecessors, he has failed. We cannot think it expedient to put into the hands of children "a History of Jesus Christ," which, in the first three pages, leaves out two such important circumstances as the meaning of the name by which our Lord was called, and the singular instance of his condescension to the law, wherein the Church has thought good to commend his example to our imitation in the feast of the Circumcision. We hope Mr. Girdlestone will not think that we are speaking at random, still less in ill-will, if we suggest to him the expediency of discontinuing this series of Tracts, which indeed seem no longer to be called for, by his removal to another scene of ministerial labour. We must have a definite theology.

*The Natural History of Society in the barbarous and civilized state: an Essay towards discovering the Origin and Course of Human Improvement.* By W. COOKE TAYLOR, Esq. LL.D. M.R.A.S. of Trinity College, Dublin. 2 vols. London: How and Parsons. 1840.

THE subject of these volumes is of the highest interest, and we opened them with considerable curiosity. Nor can we say that we have been disappointed. In spite of somewhat of mistiness in the fundamental ideas,—in the definition, for instance, of civilization,—and notwithstanding a want of arrangement, which renders them, especially the first volume, rather a series of essays than an essay, there is much to be learnt from these pages. They contain a large collection of facts and much original and vigorous thought. The chapters on barbarism are particularly deserving perusal, and prove satisfactorily that the savage state is so far from being the natural infancy of society, that it bears obvious marks of degeneracy from a state of nature. There is also a healthy moral tone running through the work, which secures respect for the writer's opinions, even where we differ from him. A short passage or two will illustrate the style of the work as well as its sentiments:—

“Irreligion acquired supremacy at Rome when liberty was lost. After all that has been said of the coalition between hierarchies and arbitrary power, it is undeniable that the coalition between despotism and infidelity is a thousand times more perilous. A religious people may be enslaved, but an irreligious people never can be free. The very first element of rational liberty—a deep sense of responsibility—is wanting: there are no checks to selfishness, no incentives to disinterested conduct.”—Vol. ii. p. 154.

The following remarks are occasioned by the present working of the factory system:

“It is one of the clearest results established by experience, that the parental and filial relations are the most powerful of the conservative bonds that hold together the moral condition of society. Can we without horror reflect on the state of a human being abandoned to all the chances of contamination that surround mankind, without shield or protection from earliest infancy?

‘Where shall his hope find rest? No mother's care  
Protects his infant innocence with prayer;  
No father's guardian hand his youth maintains,  
Calls forth his virtues, or from vice restrains.’

The loss of moral influence which the sight of infant innocence exerts on the parental mind, is not less to be lamented. A child is a moral instructor, and the silent lessons it inculcates are felt by the most vitiated and depraved. The value of the sermons preached by the cradle has never been fully estimated; but those who have visited our prisons, and who have had to deal with the most hardened criminals, know that there is a well-spring of affection in a father's heart, which even the fires of the worst guilt have not dried up, and the name of a child, like the wand of the prophet, has drawn living waters from the flinty rock.”—Vol. ii. p. 264.

We cannot speak in equally favourable terms of the theological opinions embodied in this essay. Though far from destitute of pleasing traits of religious feeling, it has too much of the superficial and *vulgar* latitudinarianism of the day. The writer is a strenuous advocate, for instance, for the impracticable theory of a religious

education comprising those points of doctrine only on which all parties are agreed. Surely, if practicable, it were an inconsistent method of instilling religious principle, to begin by the suppression of truth, which is the equivalent of falsehood: nor can it be supposed that the edifice of christian practice can be securely built on the attenuated foundation of a pared and mutilated creed. Not all the philosophers and politicians in the world can make a pyramid stand on its apex. Some remarks upon creeds savour of the like fashionable liberality. Neology and latitudinarianism are sisters; and we are not surprised, though grieved, to find Dr. Taylor propounding an explanation of the book of Job, in which the devil, to whom God gave power to destroy every possession of the patriarch but his life, is only "the envious spirit of one of the men of Idumea assembled to worship Jehovah, excited by the prosperity of Job; and the dialogue between the Satan, that is, the accuser or malignant person, nothing more than an ordinary oriental mode of describing the struggles between the suggestions of envy and the dictates of conscience." (Vol. i. p. 332).\* We meet with another passage no less objectionable:—

"Many of the minor corruptions of Christianity may equally be traced to the traditions of paganism. The verbal trifling which represented the question of man's salvation as turning on a vowel or a diphthong was derived from the subtleties of the Greek sophists, who employed their time in such verbal disquisitions as those preserved to us by Aulus Gellius."—Vol. ii. p. 207.

This is disingenuous as well as false. Dr. Taylor must know, that the doctrines expressed by the words *ὁμοούσιον* and *ὁμοιούσιον* were not questions turning on a vowel or a diphthong, although the terms which represented them differed only by a letter. There is but one letter between theism and atheism: is the being of a God a mere question of a vowel more or less? It is time that this often-repeated absurdity was laid aside, at least by thinking men. If writers think the essential divinity of our Lord a trifling matter (which we trust, however, we need not accuse Dr. Taylor of doing) let them say so. Such a course would be honest and intelligible: the present can scarcely be called either. We deeply regret to be obliged to notice these serious faults in a work which contains much to interest and instruct, and will furnish materials, as well as many striking ideas, to those who love to trace the gradual development of the civilization of our race.

*Of the Government of Churches. A Discourse pointing at the Primitive Form.* By HERBERT THORNDIKE, A.M. Fellow of Trinity College, Cambridge; afterwards Prebendary of Westminster. Edited by the REV. DAVID LEWIS, M.A. Fellow of Jesus College, Oxford. London: Stewart. 12mo. 1841.

THE works of Herbert Thorndike have become exceedingly scarce; a reprint therefore "Of the Government of Churches," executed as the present one is, in a handsome form, and with con-

\* A writer who professes to have studied both Testaments in the original should be careful not to quote Zech. iv. 10. as St Paul. (Vol. i. p. 153.)

siderable care and accuracy, can scarcely fail of being acceptable to the public. It is somewhat singular that so little is known of the life of an individual who, independently of the estimation in which his writings are held in the present day, appears to have been highly considered by his contemporaries, if we are to judge by the manner in which he is referred to by various authors. In the "Work of the Ministry" by Bishop Patrick, and also in the "Treatise on the Necessity and Frequency of Receiving the Holy Communion," by the same writer, quotations occur from the works of Thorndike; and they are made moreover in terms of considerable respect. In addition to his theological reputation, he seems to have been distinguished as a scholar, for he was employed by Walton to assist him in his edition of the Polygot Bible.

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*The Civil History of the Jews, from Joshua to Hadrian; with a preliminary Chapter on the Mosaic History. By Rev. O. COCKAYNE, M.A. of St. John's College, Cambridge, and King's College School, London. London: Parker. 1841. Pp. 303.*  
*Sephardim; or, the History of the Jews in Spain and Portugal. By JAMES FINN. London: Rivingtons. 1841. Pp. 486.*

THE JEWS are, without controversy, the most interesting people on the face of the earth. To the eye of the mere antiquary, they present the phenomenon of a nation which can distinctly trace its genealogy to the very infancy of the world's existence. Their annals are the most ancient and the most complete of any of the records of antiquity. They are the light of ancient history, clearing obscurity, directing research, and guiding, as by beacons, the hesitating course of the chronologer. The Jews had also the important mission to fulfil of receiving and preserving God's revelation to man, of witnessing to the truth amidst the corruptions of heathenism, and of becoming the vehicle, as it were, by which the Gospel was to be carried into the world. After the coming of the Messiah, their duties were changed indeed, but did not cease. Their very unbelief ministers to the belief of others. They are a living proof of the veracity of the Scriptures, both of the Old and New Testaments; and of the justice at once and faithfulness of Him who gave them. And they are an awful warning to Christians, both as churches and individuals, of the guilt and danger of misusing privileges. In the light of prophecy, they take another and brighter aspect; and whether we interpret literally the predictions of their restoration, or stop at the certainty of their ultimate conversion, we cannot but rejoice in hope of the time when "they shall be grafted in again into their own olive-tree;" and "the receiving of them" shall be "life from the dead."

The two works now before us relate to different periods of the history of this people. Mr. Cockayne's volume contains a somewhat meagre and hard sketch of their story, till their final banishment from Jerusalem by Hadrian. The defects are inseparable from the plan of the work. A civil history of the Jews, professedly abstaining

from what is religious and miraculous, is a history without its soul,—dry bones without spirit, and almost without connexion. Mr. Cockayne has, however, collected much valuable geographical information, and has illustrated the course of the Scripture narrative with considerable learning and research.

The other volume brings before us a portion of the Jewish people under different circumstances. That part of the dispersion which dwelt in Europe has divided itself into two principal bodies; the Ashkenazim or Jews of Germany and Poland, and the Sephardim, who dwelt in Spain and Portugal. Differing in many respects, these two divisions have unhappily agreed in substituting, as a rule of faith, the Talmud for the Scriptures; the traditions of men for the word of God. Thus, with a kind of judicial blindness, they have erected an enormous idol of human wisdom and human folly—an idol more deceiving, and scarcely less dangerous, than those their stiff-necked fathers worshipped before the first captivity. The Sephardim, however, during the middle ages, held the first place in learning, wealth, and influence. Mr. Finn has carefully traced their history from the vague traditions of Jewish colonies in Spain in the days of Solomon, to the barbarous expulsions of their race by Ferdinand and Emmanuel from the lands they had strengthened and enriched. Surpassing in erudition, as well as in industry and commercial enterprise, the Christians, by whom they were persecuted, and the Mahometans, by whom they were tolerated, they flourished under circumstances which seemed ever threatening to destroy them, and contributed in no small degree to keep alight the lamp of learning, and to advance the progress of civilisation. The work before us comprises notices of their numerous writers, and lists of their works. Most of these, as may be imagined, consist of commentaries on either the written or the oral law, and cabalistic treatises, but there are not a few which treat of grammar, logic, geometry, astronomy, and the Aristotelian philosophy: and looking only at the former class of writers, that people cannot be said to have given no impulse to the human mind, which produced such men as Moses bar Maimon and Isaac Abarbanel. Much of the commerce of the Spanish peninsula seems to have passed through their hands; and their wealth, no less than their religion, frequently drew down persecution. The history of Benjamin of Tudha, who in the latter part of the 12th century visited, as he asserts, all the most important places of Europe, Africa, and Western Asia, proves, if true, the activity of the Jewish mind, and the importance they had acquired in all parts of the world. It is a melancholy narrative, which relates the series of merciless persecutions, as contrary to sound policy as to real Christianity, which succeeded at last in driving this flourishing people from the peninsula.

According to the lowest reckoning, 120,000 fled at once from the terrors of the inquisition, depriving Spain of its most industrious citizens, and of property to a vast amount. At present, a few who reside, without religious toleration, in such free ports as Cadiz and Seville,—a body of about 1,600 at Gibraltar,—a small settlement at Lisbon,—and some at Madrid, who are Jews under the profession of Christianity,—are all that remain of the Sephardim in the land of their



fathers. "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest."

But we must refer our readers to Mr. Finn's volume, which, notwithstanding occasional harshness of style, and one or two doctrinal statements to which we might object, contains very much to interest and instruct.

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*Letters from Italy to a Younger Sister.* By CATHERINE TAYLOR.  
London: Murray. 1840. Pp. 302.

To say of a tourist who ran through Italy in seventeen months, that she has not made a book of much interest or information, is no reflection upon her ability; but she should have known beforehand that failure was inevitable, for in so beaten a field, a writer must not trust to his subject, but to himself. Now it unfortunately happens that Miss Taylor is a dry, matter-of-fact person, and therefore could not give any "character" to her book beyond what it would take from the subject. She is neither enthusiastic nor imaginative; she does not pretend to write essays on the thousand little incidents that occur to the traveller; she has not even that tact and quickness which comes so often to the relief of her sex. Add to all, she is not above the common prejudices of English education, talking most complacently about "the dark ages" and the "folies of catholicism," &c. She has some charity indeed for the Papists, but it is upon the latitudinarian maxim, that "actions, not opinions, are the subjects of human control." Every town, or church, or religious order, is introduced by its due historical notice; but as this is usually not drawn from any better source than the "Guide Book," the interest of the reader sadly flags. In order to write with any prospect of success upon the well-known portions of the continent, the traveller must either give himself entirely to the illustration of some particular subject; or else he must be content with giving a simple record of his thoughts and feelings, as they naturally suggest themselves to his mind. A person of sound English views, accurate observation, and extensive knowledge, might yet, we think, compose a work that would be of much value to that portion of our countrymen who have not the means to travel abroad.

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We gladly call attention to the Archdeacon of Surrey's recent Charge, which has just appeared. (Burns, 1841.) We need not say that it possesses rare merit; for of that all will feel sure. What we especially wish our readers to read and ponder is the plan proposed by the Archdeacon for a Church Fund. It seems one well calculated to lead to most important and beneficial results.

The "Poor Man," whose poetry we noticed in our last number, has published a Third Part of his verses, (Andrews, Durham, 1841). They are worthy of what went before,—the same truthfulness, the same pathos, and the same imagination being to be found here as in Parts I. and II. The first set of stanzas, in which "the Poor Man speaketh of a Cottage Boy," is very touching; and the third, in which he "talketh of Clouds and Sunshine," is, perhaps, the best executed performance of his which we have yet seen.

"The Book of Poetry," (Burns,) viewed as a compilation for the use of schools, is much better than any predecessor in the same line that we ever fell in with. This may be pronounced at once on the strength of its containing extracts from Spenser, Wordsworth, Southey, Herbert, Keble, &c. names, the existence of which would not have been inferred from former school-books. It is at a price, too, which brings it within the reach of all who can by possibility be supposed generally accessible to poetical influence. Still the volume before us is susceptible of improvement in a future edition. Addison's wretched Paraphrase of Psalm xxiii. ought, in our opinion, to have no place in such a collection; and exquisite as is the "We are Seven" of Wordsworth, it is not adapted for the young. What is called its simplicity, is a charm entirely addressed to the adult taste; and the truth it conveys is touching only to those who have learnt to contrast their own increasing familiarity with the thought and the reality of death, and the ignorance of it in "a simple child—that feels its life in every breath." The Song at the Feast of Brougham Castle, Hartleap Well, Ruth, and such like, would have been better specimens of Wordsworth to set before the young.

"The Thakoorine, a Tale of Maandor," by Captain J. Abbott, Bengal Artillery, (Madden & Co. 1841,) seems, judging from a glance at its contents, amiable and elegant. Captain Abbott, however, is taking models, the charm of which to English ears has well nigh passed away.

"The Festivals and Fasts of the Church of England," (Burns, 1841,) appears to us a very useful little book. The position it is designed to occupy may be seen in the author's Advertisement, of which the following words compose the main part: "It may be naturally thought that the following attempt is needless, as well as presumptuous, since we have Nelson's standard work, and the Sermons from which so much has been borrowed in this little book. But Nelson's style is too obscure for children, while his practical remarks are much above their capacity; and the Sermons do not generally give a sketch of the lives of the saints they commemorate; nor are they, of course, likely to be put into the hands of the young and ignorant, for whom these dialogues are intended."

"The Bishop: a Series of Letters to a newly created Prelate," (How & Parsons, 1841,) is a work seemingly in imitation of Mr. Taylor's *Statesman*. It appears to be, in parts, *piquantly* written, and the author seems to enjoy a pretty extensive range of literature. We strongly suspect that a further acquaintance with his work would disclose to us many points of disagreement between him and ourselves; and, any how, we question the propriety of a layman, or any other ecclesiastical inferior, publicly lecturing a ruler in Christ's kingdom on his duties.

"The Centurions," (Seeley & Burnside, 1841,) appears written in a pious spirit. In treating of the baptism of Cornelius, the author expresses uncertainty where the Church of England in particular, and the Catholic Church at large, express none. It is fair to add, that this seems to proceed in part from misapprehension of what is meant by baptismal regeneration.

"The Apostasy predicted by St. Paul," by Mortimer O'Sullivan, D.D. Part I. (Dublin, 1841,) is a very elaborate investigation of the subject announced. Dr. O'Sullivan has not yet formally given his own conclusions, but we imagine it is pretty clear that he means to revive the old interpretations, which identify "the Man of Sin" with the pope, and the apostasy with the corruptions he patronizes.

A new edition of Laurence's Writings on Lay Baptism has just appeared, (Burns, 1841). It is edited by the Rev. W. Scott, M.A. Perpetual Curate of Ch. Ch. Hoxton, who has performed his task with great industry, learning, and judgment. Similar praise must be given to the able Preface he has prefixed.

While on this subject, we must recommend to our readers "A Full Report of  
NO. VII.—N. S. H

the case of *Mastin v. Escott*," by W. C. Curteis, LL.D. (Crofts & Blankarn, 1841.) This, containing as it does all the pleadings on both sides, and the judgment, forms a very important accession to every theological library.

"The History of the Hebrew Nation from its First Origin to the present Time," by the Rev. J. W. Brooks, Vicar of Clarebro', Retford, (Seeley,) is a work which can hardly fail to be interesting, and which, considering its subject, it is to be hoped is carefully prepared. Its size and scope render it out of the question that we should as yet have an opinion upon it.

"Parish Rhymes for Schools and Cottages," by the Rev. R. A. Scott, (Rivingtons,) is a very pleasing, unpretending little book, possessing much poetical feeling united to a sound christian spirit and excellent principles. It contains several short poems, of a religious and domestic character, written in a simple and familiar style, adapted to the mind of the peasant. It might be distributed with advantage among persons of this class.

It is due to the author of "My Life, by an Ex-Dissenter," that his recent book, "Your Life," (Fraser,) is a great improvement on the former. His principles seem much sounder, though they are still very inconsistent. At the rate he is going on, we hope to like the book he announces, "His Life," very much. In the present tale, the part which relates to Wesleyan Methodism is very interesting, though no power of the author, or any one else, will make out either Wesley or his followers to be free from schism.

"Revival of Old Church Principles," &c. by Laicus, (Burns, 1841.) This is a reprint from the *Morning Post*, in whose columns the controversy here preserved first appeared, with a copious Appendix. The pamphlet merits great circulation and much attention.

The following volumes of Sermons have recently appeared: "Plain Sermons on the Church Ministry and Sacraments," by the Rev. Cyril Hutchinson, M.A. Student of Christ Church, (Cleaver, 1841). "Sermons," by the Rev. T. Tunstall Smith, M.A. Curate of St. Luke's, Chelsea, (Hatchard, 1841). "Sermons," by the Rev. John Harding, Rector of St. Andrew and St. Ann, Blackfriars, (Seeley & Burnside, 1841.)

Among single sermons one has been published, entitled, "The Crucifixion," by William John Hall, M.A. Rector of St. Bene't and St. Peter's. It extends through 90 pages.

We are glad to observe that Mr. Burns has reprinted two Sermons extracted from the posthumous works of Bishop Hobart. The little pamphlet is headed "The Church, and the Liturgy."

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#### MOTETT SOCIETY.

It gives us great pleasure to be able to state, that this Society, whose establishment we announced in our May number, has fully answered the expectations of its originators. A most important addition to its plan has just been announced, viz. the issuing "Selections of Standard Church Music," on the plan of an Annual Subscription, as adopted for the publications of the "Anglo-Catholic Library," and other similar undertakings. By this means the benefits of the Society will no longer be confined to those who, by residence in the Metropolis, have an opportunity of attending its meetings, but will be extended to the public generally; so that an individual in any part of the country may now procure a collection of the best music, adapted either for private practice or for the Service of the Church, at a comparatively trifling cost. The scarcity of such music is well known; we doubt not, therefore, that the opportunity thus afforded will be eagerly embraced by a large number of persons throughout the country; and we venture to predict that the ultimate effect will be the substitution, in many of our choirs, of really ecclesiastical music, for those flippant and secular compositions which have so long disgraced the worship of the Anglican Church.

## A SERMON,

BY PHILARET, ARCHBISHOP OF MOSCOW,

Preached on Christmas Day, 1821.

TRANSLATED FROM THE ORIGINAL.

WE here present our readers with a Sermon, by a learned prelate of the Russo-Greek Church, and have much pleasure in informing them, that the same kindness which has furnished us with this, has put in our possession one or two more by the same author. These may hereafter appear in our pages. In the mean time, we must say a word or two on the interesting character of such documents.

The Greek Church we are apt to consider at once better and worse than the Romish; better in respect of formal position, worse in respect of actual state and character;—better, as not having directly committed itself to such fatal errors; worse, as being more sunk in superstition and carnality. In the same way we conceive our hopes of the Greek Church for the future, to be at once better and worse than our hopes of the Romish;—better, in so far as there do not exist the same great obstacles to her reforming herself, and to our coming to terms with her;—worse, inasmuch as being more sunk in superstition, it seems harder, humanly speaking, that she should be quickened anew unto spirituality.

Such we take to be the general feeling of thoughtful Churchmen respecting the Greek Churches of the present day. We write after no investigation of particulars; and therefore, we are not prepared to say to what extent it may be just. We fear, however, that it has too much foundation in truth. At the same time, if the likeness of the author now before us be multiplied to any extent in Russia, then is *her* Church, at least, in a sounder and more hopeful condition than we have hitherto imagined. Of the merit of his preaching, our readers can judge for themselves: the question that will naturally occur to them must be, whether all this be not simply a specimen of an able and spiritually-minded individual,—an exception to the general rule; whether we are entitled to take it as a sample of any considerable school or class of Russian churchmen. We will state one or two circumstances, of which we have been put in possession, and which seem to warrant us in looking on the case in the latter and brighter point of view.

Philaret (the author) is archbishop of Moscow and metropolitan. Now, when it is considered that being such as he is, he has been in this station of dignity and influence for many years, it is inconceivable but that he must have greatly moulded the minds of numbers, both clergy and laity.

But further, we are informed, that he is much admired, both for his learning and virtues,—that his influence is very considerable,—and that he may fairly be taken as a sample of a very considerable class (the most orthodox one) of the Russian clergy.

We believe he is the author of a Catechism, which, by the authority of the synod, has superseded that formerly in use in all schools throughout the empire; also of a History of the Church, a Dialogue on the points of difference between the Greek and Romish Churches, and a new Translation of the Book of Genesis, &c. With this introduction, he must now appear before our readers in proper person.

ST. LUKE ii. 13, 14.—*And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest.*

Lo! now, my christian brethren, angels preach to you! Angels by their discourse teach you what you ought to do. What can be better

than their instruction? After theirs can any other be required? An angel appears and preaches to men! "Behold! I bring you good tidings of great joy, which shall be to all people; for to you is born, this day, a Saviour." Ought not man to have responded to this joyful discourse by glorifying him for these good tidings, and by crying to them, Amen, so be it? But angels appear as auditors to the angels who preach. And suddenly, that is, as soon as his discourse on the birth of Christ was finished, they cry out, with all their hosts, "Glory to God in the highest;" and they thus exclaim, that not only all those who inhabit the loftier regions of heaven, but the whole world here below, might partake of the glorious intelligence given by their hymns of praise. And why was this? Doubtless for this reason, that this lower world should follow the example of the heavenly; that the songs of men should be in accord with the songs of angels. In this way then we shall obey our heavenly instructors, "O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation," Ps. xcv. 1. "Glory to God in the highest." You have come hither to rejoice at your Saviour's birth; the hymns of praise which the Church has received from the angels, is not only published in the temple of God, but in your habitation also. The angel's discourse, although delivered so many ages ago, shows its power even now its intent is completed. When heavenly preachers discourse, it would seem right that the earthly ministers of heaven should remain quiet, and keep silence. The angels' discourse, though short, was full of meaning; their sudden hymns of praise involuntarily rouse our astonishment; and the consequence of this feeling will be to excite reflection. Our first thoughts will be, that when the heavenly powers preached and solemnly announced the birth of the Saviour, the whole world, except a few shepherds, were buried in sleep, and heard neither their discourse nor their hymns. What, will some of you probably say to me, are we asleep at midday during this great solemnity of our Lord, and whilst the hymns of praise are chaunted in the church? Without attributing blame to any one by what I do, allow me to remind you, that David, who was much more powerful in sacred song than we are, found it occasionally necessary to rouse himself to awaken his glory: "Awake up, my glory," Psalm lvii. 9. Let us therefore endeavour, by reflections on the glory of God as (displayed) in the birth of our Saviour, to awake up our glory; in plainer words, to rouse our zeal for the glory of God.

"Glory to God in the highest!" This hymn of the angels was never heard on earth before the birth of Christ. But why was it not? Had not God, before this event, glory in the highest? Certainly he had! God always possessed the highest glory from all eternity. According to the sayings of one, who clearly saw his excellencies, He is the God "of glory," (Acts vii. 2;) that is, glory is inseparably united with his name, with his very existence, so that he would not have been God, had he not had glory. Glory is the exhibition, the manifestation of internal perfection. God was, from eternity, manifested unto himself by the eternal generation of his only Son, and by the eternal procession of his only Spirit. And this his Unity, existing in the Holy Trinity, shines with unsurpassable and unchanging

glory. God the Father is "the Father of glory," (Ephes. i. 17;) God the Son is "the brightness of his glory," (Heb. i. 3;) and himself, "the glory which he had with the Father before the world began," John xvii. 5. In like manner the Spirit of God is "the Spirit of glory," Peter iv. 4. Thus the blessed God exists in his own peculiar glory, and which is above all glory; and of which he requires no witnesses, and can have necessarily no partakers. But from his infinite goodness and love, he wished to communicate his own happiness, to have others partake of this glory; he therefore exercises his own infinite perfections, and they are seen in the works of his hands. His glory is manifested in the powers of heaven, is reflected in man, is put on him as a garment, in the splendour of the visible world. It is given from Him, received by those who partake of it, and returns back to Him again. In the revolution, if we may use the expression, of the glory of God, consists the happiness of life, the well-being of his creatures. Thus the Cherubim stand round the throne of God, in the fulness of his glory, and in honour of the Holy Trinity, sing to each other this most sacred hymn: "Holy! holy! holy! Lord of hosts," Isaiah vi. 3. They hide their faces, for the real glory of God is light, inaccessible even to the highest order of his creatures. "They were full of eyes within," (Rev. iv. 8,) because their desire of obtaining an insight into the glory of God, makes their whole being one eye, and they rest not day or night; not because rest is forbidden them, but because their happiness, which they derive from the inspection and participation of the glory of God, continually overflows as from a full vessel, in joyful gurglings of praise, and thus the glory, which proceeds from God only, returns unto him again. Man in his first state was "the image and glory of God," (1 Cor. xi. 7;) and when he was without garments, knew not that he was naked, because he was clothed with this glory. Thus "the heavens declare the glory of God, and the firmament sheweth his handy work; one day telleth another, and one night certifieth another," Psalm xix. 1, 2. But if in this manner the glory of God has existed with him from eternity; if it has been long since, even from the earliest ages, and continually manifested in his creatures, not only in those which are invisible, but in those also which are visible, why was it proclaimed in a new and unexpected manner (at the birth of Christ) from heaven to earth, as if it had been something unknown and unheard of before? O Christian! it is now thy turn to be all eyes, especially within; arise, therefore, and well observe, Lo! here is glory and mystery! glory included in mystery—and mystery revealed in glory. Man prevented the living source of eternal glory from flowing towards him, when he determined not to return it to God, but to appropriate it to himself, trusting to the deceiver, that he should be as God. Something then occurred to the spiritual man similar to that which happens to the natural man, when the circulation of his blood has stopped. The spiritual man then died to the glory of God; or, at all events, he became pale, fainting, and the springs of spiritual life were weakened in him, in comparison with his former state; they were darkened, diseased, stripped bare, and corrupted. And since the rays of the glory of God shone on the visible world principally through man, as the image of God; when he was deprived of these rays, when they were



concealed from him, they shone with less brightness than at the beginning on the rest of the creation. Although the Psalmist, after having cleansed his heart, heard a voice from heaven declare the glory of God, and the sound of it went through all lands; yet this sound was doubtless not so lofty nor so imposing as it was at the beginning, for then the majestic and sweet voices of life and harmony were alone heard; but with them are now mingled the discordant tones of sufferings, tumults, disturbance, and destruction. This deplorable eclipse of the glory of God in the world, brought on by the sin of man, has turned all our thoughts, all our desires towards the creature; "has changed the glory of the uncorruptible God, into an image made like corruptible man, and to birds, and to fourfooted beasts, and creeping things," Rom. i. 23. The God of glory, seeing that without his glory there was no happiness for his creatures, strove, by different and unusual means (I speak after the manner of men), to manifest it again in man. But all these means, for a long time, proved unsuccessful; and, in fact, were either more or less distant and partial preparations for the actual, universal, and only possible manifestation of his glory amongst those who had sinned, and therefore had come short of it. At the very moment man departed from the divine glory, God sought for him, to turn him back to it. "Adam, where art thou?" But the sinner not being able to endure his presence, ran away and hid himself from it. After this, God clothed his angels with it, to make it in some sort accessible to us. But this only produced alarm in man's sinful race, and could not serve as a medium of communicating the glory of God into him. "Alas! O Lord God!" cried Gideon, "because I have seen an angel of the Lord face to face!" Judges vi. 22. Manoah exclaims, "We shall surely die, because we have seen the Lord," Judges xiii. 22. The people of Israel, although somewhat prepared by the order of God to Moses for the manifestation of his glory on Mount Sinai, yet even when removed afar off from it could not bear the sight, but said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die," Exodus xx. 19. But what shall we say of those manifestations of the glory of God, when man had filled up the measure of his wickedness, and the cry of them ascended up to heaven? He could not, without renouncing his own holiness, speak to them with the voice of love and mercy, but he answers them with the dreadful punishment allotted to them by his justice. This was the case in his condemnation of Cain, in the universal deluge, in the destruction of Sodom: "The God of glory thundered, the earth trembled, man faded away," Psalm xxviii. 3. Where then was there any cause for joy, where for giving praise? But what does God, who is inexhaustible in measures of mercy and salvation, at length do to raise up man to the hope of his glory? As man did not dare to approach God, and to partake of it, God draws near to man, and participates in his degradation. That the sinner may no longer flee from the presence of his God, the Son of God appears to him in the "likeness of our sinful flesh," that the weak creature should not fade away from before the glory of his Almighty Creator. He no longer clothed himself with majesty and honour, but with the weakness of infancy, and the swaddling clothes of poverty. As the skilful phy-

sician, who sees that his patient is afraid of a powerful remedy, conceals it under another form, and by these means the medicine is taken, and the sick man cured; thus also the heavenly Physician of our souls and bodies, seeing that man, labouring under the mental malady of sin, feared to take that divine medicine, which alone had power to relieve him, enclosed his Godhead in human form; and thus the sovereign remedy of Divine grace was received by man, even before he was aware of it. As soon as the Godhead was in man, "He gave us all things that pertain unto life and godliness," (2 Pet. i. 3.) And from hence, it proceeds, that our weakness will be filled with the power of God,—our unrighteousness will be blotted out by the righteousness of God,—our darkness will be illumined by the light of God,—our death will be abolished by the life of God. Even whilst the glory of God is hid from us, we have hopes of possessing it. And when this glory is disclosed, it will not blind, frighten, or destroy us, but will shine on and enlighten us, and the whole of that world in which we once obscured it. The Apostle assures us, that "Christ is in us the hope of glory." Behold then the glorious mystery, and the mysterious glory of this holy day! The heavenly ministers of light saw before us the dawn of this glory, and immediately turning to us, they cried out, "Glory to God in the highest." It is not now the dawn, but the meridian brightness of this glory. Let our voices of praise then be lifted up; let them be raised on high, together with those of the inhabitants of heaven. Let them mount up in the joyous exaltation of our hearts to the very throne of God—"Glory to God in the highest!"

My brethren, we have heard with what solemnity the angels glorify God not for their own, but for our salvation! With what zeal and earnestness should not we praise Him for our own. Oh! that I had a spark of that heavenly flame—the love of angels for their God, that I might kindle in your hearts the same fire as they have; that I might excite in your breasts their unceasing, never-tiring love for praise! For I know that the world is now preparing to drown the angel's voice, by the noise of those who are keeping holyday; by vain discourse, by songs, defiling the purity of the soul; by overcharging your hearts with surfeiting and drunkenness. Be careful, then, lest having praised God in his temple with your words, you dishonour him in your houses with your actions, for he has said, "them that honour me, I will honour; and they that despise me, shall be lightly esteemed," (1 Sam. ii. 30.) And have we not ourselves lately felt this dishonour by our own painful experience? Has not the Lord given up our houses to fire and plunder? and has he not defiled our temples? And why has he done this? Is it not because we, by lives unworthy of his glory, have disgraced him in our houses, and by our neglect of his services, have dishonoured him in his temples? But he has been again merciful to us, and honoured us. Let us, then, honour him; that we draw not down upon ourselves again his indignation, (with which the order of nature, now so disturbed, threatens us,) "Give glory to God." "Glorify God in your souls, and in your bodies, which are his," Cor. vi. 20. Amen.

\* Alluding to the occupation of Moscow by the French armies, in 1812.

THE DIVINE RIGHT OF TITHES THE TRUE PRINCIPLE, THE  
OFFERTORY THE REAL INSTRUMENT, OF CHURCH EX-  
TENSION.

No. II.

I INTENDED to have followed up my remarks in a former number of this review by calling attention to the evidence which shows the divine right of tithes. I purpose, however, to defer this until a future number, and shall only now make a few remarks, suggested by a recent speech of Mr. Gladstone, as reported in one of the public prints. And here I hope I may, without giving offence, express my earnest desire, that ere long St. Paul's Cathedral may be the station from which designs in London to propagate the Gospel will emanate, and that gifts in the service of the Church will be solemnly presented at the altar, instead of being announced with cheers at a public meeting in Willis's Rooms. The statutes of our metropolitan cathedral give to the Bishop of London the sole right of appropriating the offerings (*secundum arbitrium suæ voluntatis*) on all the great festivals of the Church, Christmas-day, Easter-day, Ascension-day, and Whit-Sunday.\* Too much attention cannot be given to this interesting fact as pointing to the Offertory as the true *instrument* of Church Extension.

Mr. Gladstone, at the meeting alluded to, is reported to have said,

"It might be regarded by some as a principle, that the increase of the colonies added to the increase of the wealth of the colonists, and that out of that increased wealth they were bound to provide for their own spiritual necessities. *But this was a fallacy which could not be too widely denied.* This point ought to be taken into consideration,—persons went to a new colony having every thing to gain, and that it was some years ere those who had emigrated were by their exertions placed in a position to bear any expenses beyond those which the absolute necessities of their family demanded. It was, then, to provide for the intermediate period between their first settlement and the day when they should have placed themselves in a comparative state of affluence, so as to be enabled to contribute towards the support of the Church, that the object of the present proposition was directed. Let him ask, what was to become of their fellow-countrymen whilst in that intermediate state, if something was not done for them? If it was the desire of the meeting to provide for the spiritual welfare of those of their fellow-countrymen who, from circumstances, were induced or compelled to resort to a colony, let them come forward to aid the undertaking which was now presented for their support."—*Evening Mail*, April 28, 1841.

The mischievous effects of leaving a colony to itself in spiritual matters—without any funds from the mother Church—were never more fully seen than in the results of the Canada Clergy Reserves Act,—that measure which has been so unhappily commended by the *present* chancellor, masters, and scholars of the University of Oxford.—But there is another fallacy also, and one which cannot be too extensively denied, but which Mr. Gladstone does not expose. It is a great mistake to imagine that none are to contribute towards the support of the gospel except those who are in a state of *comparative affluence*. The gospel must be upheld by the poor man's penny, as well as by the rich man's gold. Even natural religion tells us that God is to be honoured with the *first-fruits* of every man's labour; and under the Jewish law an offering was to be made by persons in every

\* See Dugdale's History of St. Paul's Cathedral.

condition of life—by some the lamb, by others the pair of turtle doves. There must be the same principle or feeling in the heart of the Christian, as in the heart of the Jew, though it is to show itself in a different manner. None are exempt from the payment of the sacred tribute. The difficulty of bringing this principle into action will at once be admitted,—in fact, it can only be learnt, like all moral principles, by being acted upon; in other words, by the use of the offer-tory. However, for our encouragement it may be said, that common sense and right principle always go hand in hand. The following clause is taken from a petition presented to parliament this session:—“The working classes of England, of which your petitioners form a considerable part, have never complained of their being called upon by just and equitable law, to contribute their *proper share* to the revenue.” Neither would men in general object to contribute their proper share to sacred revenues, if, agreeably to the rules of the Church, they were called upon from time to time to practise the duty, and reminded continually of the blessing promised to the performance of it. Too much stress cannot be laid upon this point; if one class is to be absolved, other classes will soon proceed to absolve themselves, either entirely or in part, under the plea that they are not in a state of comparative affluence. The rule of “*proportion*” has been called “golden,” for its extensive practical utility in arithmetical calculations; it is equally serviceable to measure every churchman’s duty in the matter under consideration. Natural religion tells us that the payment must be in proportion to the income; and the divine law says that this proportion must be (that is, the minimum of it must be) as one to ten.

“There are in Philo the Jew many arguments to show the great congruity and fitness of this number (ten) to things consecrated unto God. But because our nice and curious speculations become not the earnestness of holy things, I omit what might be farther observed, as well out of others, as out of him, touching the quantity of this general sacred tribute; whereby it cometh to pass that the meanest and the *very poorest* amongst men, yielding unto God as much in proportion as the greatest, and many times in affection more, have this as a sensible token always assuring their minds, that in His sight, from whom all good is expected, they are, concerning acceptation, protection, divine privileges, and pre-eminences whatsoever, equals and peers with them unto whom they are otherwise, in earthly respects, inferiors; being furthermore well assured that the top as it were, thus presented to God, is neither lost nor unfruitfully bestowed; but doth sanctify to them again the whole mass, and that he by receiving a little undertaketh to bless all. In which consideration the Jews were accustomed to name their tithes the *hedge* of their riches. Albeit a hedge do only fence and preserve that which is contrived, whereas their tithes and offerings did more, because they procured increase of the heap out of which they were taken. God demanded no such debt for his own need, but for their only benefit that owe it. Wherefore detaining the same, they hurt not him whom they wrong; and themselves, whom they think they relieve, they wound; except men will haply affirm that God did, by fair speeches and large promises, delude the world in saying, *Bring ye all the tithes into the store-house, that there may be meat in mine house*—(deal truly, defraud not God of his due, but bring all)—and prove if I will not open unto you the windows of heaven, and pour down upon you an immeasurable blessing. Mal. iii.”—Hooker. *Eccles. Pol.* v. 79.\*

\* Selections from Hooker have been recently published, which include the extract made in this paper. I hope to see selections from LESLIE also published. I mean his *unanswerable* Essay on the Divine Right of Tithes.

The opinions which I am at present combating derive, as was before remarked, but too much countenance from the *present* chancellor, masters, and scholars of the University of Oxford; they are, however, as she has been recently reminded,\* "alien"† from those essentially her own. The university has borne, and doubtless will again bear, her witness to the catholic doctrine of the divine right of tithes. But for the present, though she teaches her young members the rules of proportion as laid down in Aristotle and Euclid, she does not apply them for her own guidance in making contribution in the service of the Church. She publishes right principles at the Clarendon press, but not in her house of convocation. She comes forward with her *fixed* subscriptions, instead of setting aside any *proportion* of her income for deeds of charity. She does not appropriate the *tenth* part even of her profit in the sale of Bibles, for the spiritual welfare of those in her immediate neighbourhood. She indeed swells the train of those who show their attachment to the Church by the cheap and easy method of presenting petitions to parliament for church extension. She takes no notice, however, of the warning language‡ of her Bishop, but sets her seal *voluntarily* (not as in times of old to *principles*, but) to deeds, made under an act of the legislature, which not only denies the divine right of tithes, but puts a portion of the property of the Church into the pockets of the landlords.

But perhaps after all it is not fair to censure, but rather to see and lament the unhappy symptoms of the times, and learn that the *systematic* disregard of an *important* principle is the real cause of the spiritual destitution which prevails so extensively. Instead of advertising subscriptions and resolutions in newspapers, I hope soon to hear of persons signifying their *resolution*, in compliance with the principles and practice of the Catholic Church, of setting aside the *tenth* of their respective incomes in the service of religion. There would then be a prospect of christianizing the country. No permanent good can be effected, I say again, till this principle be brought into action. How strange it is that so little should be said upon this subject, which is of such overwhelming practical importance. Editions of Hooker are published by churchmen; selections from his works are made; and yet we disregard the principle (for extending the church) which he so eloquently enforces, and the adoption of which we so much need in our present exigences.

Others are busying themselves with writing histories of the early English Church, or examining the antiquity of her vested rights, subjects peculiarly interesting and instructive; and every thing may be said in praise of those who have handled them so ably, provided we see them equally anxious to put forward the *principles* which

\* See last number.

† See Mr. Gladstone's dedication of his work upon the State in her Relations with the Church.

‡ "I have not hitherto heard that the effects of the Tithe Commutation Act press heavily upon the clergy. Doubtless we ought to give up much for the sake of peace. But it must not be forgotten that we have surrendered a right on which the very existence of the Establishment may depend; for it is indisputable, that if the course thus legalized had been adopted at the Reformation, the clergy would at this time have been without the means of subsistence. I pray God that my apprehensions on this score may not be realized."—*Charge of the Bishop of Oxford, 1838.*

gave the Church the property which she enjoys, and procured the enactments of so many laws in her favour.

Others are employed in writing down the voluntary principle instead of upholding the truth, of which it is the perversion. In short, they frighten people from searching for the true coin, by telling them there is base metal resembling it in circulation. Error, indeed, must not be allowed to pass current; but the best way of refuting it is by an unwearied dissemination of truth. Instead of dwelling *too much* upon the imperfection of the system, we should rather observe the fact that there are so many separatist teachers supported by their congregations, and learn what would be effected by the force of genuine truth, when we see what is done by the counterfeit.

Others, again, are asking and answering the question,—What constitutes a church society? as if there could be any church society besides the Church. The real question for us to ask is, what *principle* gave the Church her present endowments, it being obvious that no other principle can effectually increase them. When shall we learn to look at truth, as it is truth, and not as it has been perverted or misrepresented. God requires from every one of us the continual payment of the sacred tribute as a testimony of our affection, of our gratitude, and as an acknowledgment of his sovereignty over us. Here lies a portion of our toil. These acts of duty are pregnant with blessings to those who discharge them; meanwhile they furnish the proper inheritance of those who serve at the altar: God fills and refills those vessels which are emptied through love to him. Gifts in his service, whilst they minister to the reasonable wants of his prophets, multiply like the cruse of oil to those who offer them. Can we sufficiently admire this order of God's providence; and yet it would seem we were unconsciously seeking to reverse it. In our wisdom we soften down the gospel to make it popular, and thus its professors are robbed of their proper inheritance, and the means necessary for its effectual propagation are thrown aside. The air now rings with the loud accents of those who ascribe all things in practice, if not in theory, to secondary causes, that we can scarcely hear the still small voice of the gracious promise made to *all* who honour Almighty God with their substance and give to him the first-fruits of their increase.\* I have already made an extract from one profound and pious writer, and I will conclude my present observations with a quotation from another author who is equally sacred amongst us.

“So hath the Lord (viz. Jesus Christ†) ordained that they which preach the gospel shall live of the gospel.”—1 Cor. ix. 14.

“That is, out of the labours and revenues of those to whom they preach the gospel. And this (upon principles of justice as well as of religion: if thou hast much, give plenteously) as God has prospered you, that is, proportionably to your incomes. This no human law can set aside.

“There is a great deal of difference betwixt being exempt by law and exempt in conscience.

“O Lord, who hast graciously allowed us a recompense for our labours, make me a faithful steward of that part of thy revenues committed to my charge, that

\* Proverbs iii. 9.

† Matthew x. 10.



I may give thy servants their portion of meat in due season; and that I may not feed myself or family with that which belongs to thy poor.

"But, above all, I pray God give me grace to preach the gospel as well as live of it; and that when my Lord cometh, he may find me so doing. Amen.

"By what right can those who do nothing at all claim a share of those tithes which are by Jesus Christ appointed for the propagation of the gospel? To satisfy avarice, ambition, luxury, or pleasures, with these, is no better than sacrifice.

"When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe.'—Numb. xviii. 26.

"The Lord (that is, that which God hath reserved unto himself) is their inheritance.'—Deut. xviii. 2.

"This is said to show, that the priests had as good a right to the tithes and offerings as any of the other tribes had to their land, they being both the gift of God.

"When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments.'—Deut. xvi. 12, 13.

"Look down from thy holy habitation, from heaven, and bless thy people Israel.'—Deut. xxvi. 15.

"What care is here taken, that men shall not confound the things that belong to God with those that they may lawfully convert to their own use; and indeed a great deal more depends on this than men are aware of or willing to believe.

"The workman is worthy of his meat.'—Matthew x. 10.

"This is a matter of justice as well as of divine right; but then observe, it is only he that labours, not he that is idle, who has a right to the revenues of the church.

"Men that are liberal, even to profuseness, to the ministers of their pleasures, that think nothing too much which is laid out upon the body, upon trifles and vanity, will yet grudge him that has the care of their souls, and who stands accountable for them, a very small part of their incomes. After all, it is God who maintains his own ministers, and not the people; he who gives all, having reserved to his own disposal a part of every man's estate, labour, &c.

"Honour the Lord with thy substance, and with the first-fruits (the best) of all thine increase; so shall thy barns be filled with plenty.'—Prov. iii. 9, 10.

"And the first of all the first-fruits of all things, &c. ye shall give unto the priest, that he may cause the blessing to rest in thine house.'—Ezek. xlv. 30.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'—Mal. iii. 10.

"Let him (that is, he is bound by his Christianity) that is taught in the word communicate to him that teacheth in all good things.'—Gal. vi. 6.

"May my gracious God, who has blessed me with wealth, may he bless me with humility and gratitude, and with a perseverance in the most lovely grace of charity.

"When God left out the tribe of Levi in the division of the land, he did it for his advantage: for he gave him a tenth instead of a twelfth part; and even this under such conditions as freed him from bodily labour.'—*Bishop Wilson's Sacra Privata*, pp. 259—264.

## ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

By ARCHBP. OF CANTERBURY, June 6.

## DEACONS.

Of Oxford.—A. G. Baxter, B.A. Worcester.

## PRIESTS.

Of Oxford.—J. C. Powell, M.A. Trin.; T. Miller, B.A. Trin.

Of Cambridge.—W. Randolph, B.A. St. John's; E. W. Milner, M.A. Pemb.; C. T. Curteis, B.A. Trin.

By BP. OF LONDON, at St. Paul's Cathedral, June 6.

## DEACONS.

Of Oxford.—A. Baker, B.A. Wad.; W. H. Jones, B.A. Mag. H.; N. Woodard, B.A. Mag. H. Of Cambridge.—G. Kemp, B.A. C. C.; R. W. Thackeray, B.A. Pemb.; H. J. Armstrong, B.A. Caius; R. Fiske, B.A. St. John's; D. S. Halkett, B.A. Trin.; R. C. Jenkins, B.A. Trin.; R. H. Neate, B.A. Trin.; H. Meeres, B.A. Clare; T. F. Stooks, M.A. Trin.; J. Wilson, B.A. Cath. H.; J. Back, B.A. Christ's.

Of Ch. Miss. Coll. Islington.—C. T. Frey; C. A. Gollmer; S. Hobbs; A. P. Lee; E. Sargent; J. T. Tucker; J. C. Reichardt.

Literate.—D. G. Bishop; G. Brown.

## PRIESTS.

Of Oxford.—T. D. Bernard, M.A. Exet.; R. Cole, M.A. Queen's; C. Holland, B.A. Univ.; J. Bandler, B.A. Wad.; G. H. U. Fagan, M.A. Oriel; J. Graham, B.A. New Inn H.; E. H. Linzee, B.A. Ch. Ch.; J. H. Scott, B.A. Ch. Ch.

Of Cambridge.—W. Nicholson, B.A. Jesus; M. Biggs, B.A. Pemb.; D. Moore, B.A. Cath.; S. Garratt, B.A. Trin.; W. Jay, M.A. Caius; T. T. Storks, B.A. Jesus; H. O. Wood, M.A. St. John's. Of Ch. Miss. Coll. Islington.—R. Hawes; G. A. Kissling.

By BP. OF OXFORD, in Christ Church Cathedral, June 6.

## DEACONS.

Of Oxford.—Hon. E. H. Grimstone, M.A. All Souls; F. M. R. Barker, M.A. Oriel; F. Courtney, B.A. Exet.; E. Clayton, B.A. Ch. Ch.; E. Golding, B.A. Bras.; J. J. Plumer, M.A. Balliol; E. J. Chaplin, M.A. Mag.; S. Buckland, M.A. Ch. Ch.; T. Garrard, B.A. St. John's; T. D. Andrews, M.A. C. C.; J. Marshall, B.A. Worcester; V. Page, B.A. Ch. Ch.; L. S. Clarke, S.C.L. New; E. J. W. H. Rich, B.A. New; J. Baker, B.A. Worcester; J. G. Shepperd, B.A. Wad.; E. W. Attwood, B.A. Jesus; W. S. Newman, B.A. Wad.; F. L. Drake, M.A. Mag.; T. C. Maule, B.A. St. John's; E. Hill, B.A. St. Edm. H.; W. Jackson, B.A. Worcester; C. H. Browne, B.A. Worcester; W. Knight, B.A. Worcester; H. Bowles, B.A. Oriel.

Of Cambridge.—W. C. Sharpe, M.A. St. John's.

## PRIESTS.

Of Oxford.—S. J. Rigaud, S.C.L. Exet.; J. P. Evans, M.A. Jesus; H. Hall, M.A. Ch. Ch.; C. A. Griffith, B.A. New; G. A. Butler, B.A. Queen's; C. Carey, M.A. Oriel; G. T. Driffield, B.A. Bras.; E. J. Hensley, M.A. C. C.; J. Barclay, B.A. Ch. Ch.; C. Nevison, M.A. Wad.; A. B. C. Starkey, B.A. St. John's; L. Woolcombe, M.A. Exet.; W. D. Hall, B.A. New; W. Hulme, B.A. Balliol; E. A. Litton, M.A. Oriel; M. Pattison, M.A. Linc.

Of Cambridge.—W. Nagle, B.A. Caius.

By BP. OF GLOUCESTER & BRISTOL, in St. Margaret's Church, Westminster, June 6.

## DEACONS.

Of Oxford.—W. T. Becket, B.A. Trin.; C. R. Davy, B.A. Balliol; H. Formby, B.A. Bras.; R. S. Hunt, B.A. Exet.; J. Lander, B.A. Pemb.; H. Skrine, B.A. Wad.; J. De Lasaux Simmonds, B.A. St. Edm. H.; R. Underwood, B.A. St. John's.

Of Cambridge.—W. N. Griffin, M.A. St. John's; J. W. Gunning, B.A. Queen's; J. M. Neale, B.A. Trin.; C. Phillips, B.A. Trin.; W. H. Roach, B.A. Pemb. H.; G. G. Guyon, B.A. St. Pet.

Of Durham.—G. C. Guise, B.A. Literate.—W. Stephens.

## PRIESTS.

Of Oxford.—E. E. Estcourt, M.A. Exeter; T. D. Wintle, M.A. Pemb.

Of Cambridge.—W. Blunt, M.A. Caius; T. H. B. Bund, B.A. Trin.; E. T. Codd, B.A. Trin.; M. S. Cole, B.A. Christ; T. Frampton, B.A. St. John's; H. C. Hart, M.A. Trin.; J. Lowder, B.A. Queen's; A. W. Noel, M.A. Trin.; J. Paley, B.A. St. Peter's; G. J. Pierson, B.A. Jesus; R. Roberts, B.A. Trin.

By BP. OF BATH AND WELLS, at Wells, June 6.

## DEACONS.

Of Oxford.—C. C. Gooden, B.A. Exeter; W. Pedder, B.A. Brasen.; C. J. Penny, B.A. Queen's; W. F. Sweet, B.A. Pemb.; C. S. Ross, B.A. Mag.; T. Scott, M.A. New Inn.

Of Cambridge.—J. S. Foster, B.A.

Of Dublin.—T. R. Burrows, B.A. Trin.

## PRIESTS.

Of Oxford.—E. B. Burrow, B.A. Pembroke; W. S. Oke, B.A. Wadham; C. D. Saunders, B.A. Wadham; E. Burney, B.A. Magd.; T. W. West, M.A. Magd.

Of Cambridge.—B. Ayres, B.A. Queen's; R. N. Dennis, Clare H.

Of Dublin.—S. Williams, B.A. Trin.

Of Lampeter.—H. J. Prince, St. David's.

By BP. OF CHICHESTER, in the Cathedral, Chichester, June 6.

## DEACONS.

Of Oxford.—T. E. Dorville, B.A. Worcester; H. R. Dupré, Exeter; C. F. D. Lyne, B.A. Pemb.; R. Moorsom, B.A. University.

Of Cambridge.—B. Maitland, M.A. Trin.; R. S. Smith, Gonville & Caius; J. W. S. Watkin, B.A. St. John's; G. L. Wilson, B.A. Christ's.

## PRIESTS.

Of Oxford.—J. Rusbridger, M.A. Wadham; Hon. R. W. West, M.A. Balliol.

Of Cambridge.—J. C. T. Dunn, B.A. Queen's; G. K. Fennell, Trin.; J. Francis, B.A. Christ's; G. Fraser, Queen's; F. H. Sewell, B.A. Gonville & Caius; J. N. Simpkinson, B.A. Trin.; H. B. Smith, B.A. Trin.

By BP. OF LINCOLN, in Lincoln Cathedral, June 6.

## DEACONS.

Of Oxford.—T. Jackson, B.A. Brasen.

*Of Cambridge.*—R. R. Ford, B.A. Queen's; G. Gunning, B.A. St. John's; R. Higgs, B.A. St. John's; C. E. Malby, B.A. St. John's; J. B. Reynardson, B.A. C. C.; J. C. Rowlett, B.A. Queen's; J. Thorold, B.A. Emman.; G. Henry Woodcock, B.A. Emman.; B. M. Wright, B.A. Clare H.

## PRIESTS.

*Of Oxford.*—H. Bostock, M.A. Wadham; Isaac H. Gosset, B.A. Exeter.

*Of Cambridge.*—J. George, B.A. Emman.; G. L. Gower, B.A. Trin.; J. Griffith, B.A. Queen's; W. P. Peakney, M.A. Trin.; A. Wilkin, B.A. Christ's.

## ORDINATIONS APPOINTED.

BP. OF HEREFORD, at Hereford, July 4.  
BP. OF WINCHESTER, at Farnham, July 11.  
BP. OF RIPON, at Ripon, July 25.

BP. OF SALISBURY, at Salisbury, Sept. 19.  
BP. OF OXFORD, at Oxford, Dec. 19.

## PREFERMENTS.

Rev. G. A. SELWYN, to be Bishop of New Zealand.  
Rev. Sir HERBERT OAKELEY, to be Archdeacon of Colchester.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Barker, H. C. R.	Daglingworth, n.	Gloucester	G. & B.	£239	Lord Chancellor .....	£*266
Beadon, F. F.	Burnham, v.	Somerset	R. & W.	1113	D. & C. of Wells.....	*559
Boddington, J. C.	Horton, p.c.	York	Ripon	10,782	Vicar of Bradford ....	99
Boodle, R. G.	Compton Dando, v.	Somerset	B. & W.	382	Bishop of B. & W. ...	*180
Bosanquet, E. S.	{Bolingbroke, n. cum Hareby, n.}	Lincoln	Lincoln	806	C. Bosanquet, Esq....	373
Buller, J.	Troston, n.	Suffolk	Ely	399	Lord Chancellor .....	*332
Cheales, J.	Skendleby, v.	Lincoln	Lincoln	253	{ Lord Willoughby d'Eresby .....	155
Cubitt, B.	Sloley, n.	Norfolk	Norwich	267	Rev. B. Cubitt .....	220
Currie, T.	Roudham, v.	Norfolk	Norwich	73	Sir J. S. Sebright.....	
Darwell, J. G.	{St. Mary Magdalen, Peckham, p.c.}	Surrey	Winton			
Daubeny, H. W. B.	Hannington, v.	Wilts	G. & B.	415	Col. Freke, C.B. ....	131
Dursin, F. J.	Froxcoate, n.	Somerset	B. & W.	102	Sir J. Smyth, Bart. ....	*150
Dugard, G.	{Birch-within-War- rington, p.c.}	Lanc.	Chester		J. Dickinson, Esq. ....	160
George, J.	{Deeping, St. James, v.}	Lincoln	Lincoln	1587	Sir T. Whichcote, Bt.	191
Goode, H.	{Wimborne Min- ster, n.}	Dorset	Peculiar	4009	Corporation .....	
Gwynne, G. J.	Wallsdown, n.	Cork	Cork		The Bishop .....	
Howman, G. E.	Barnsley, n.	Gloucester	G. & B.	313	Sir J. Musgrave, Bt. ....	288
Jackson, W.	Cliburn, n.	Westmoreland	Carlisle	222	Bishop of Carlisle ....	*188
James, T.	Manerdivy, n.	Pembroke	St. David's	850	Lord Chancellor .....	222
Jones, R. B.	Cilmaenllwyd, n.	Carmarthen	St. David's	609	Lord Chancellor .....	240
Lawton, M. A.	Salton, v.	York	York	355	J. Woodall, Esq. ....	90
Lett, C.	Lanbeg, p.c.	Antrim			The Bishop .....	
Little, R.	Yarmouth, n.	Hants	Winchester	586	Lord Chancellor .....	43
Lyne, C.	Tywardreath, p.c.	Cornwall	Exeter	1238	Wm. Rashleigh, Esq. ....	*135
Miller, G. D.	Skenfreth, v.	Monmouth	Llandaff	609	Mrs. Pugh .....	
Ommannney, E. A.	{Chew Magna, v. c. Dundry, c.}	Somerset	B. & W.	{2048 583}	{Heirs of R. Roberts, Esq. ....}	*634
Parry, T.	Kenilworth, v.	Warwick	Worcester	3097	Lord Chancellor .....	*280
Pearse, T.	Roach, n.	Cornwall	Exeter	1630	Wm. Rashleigh, Esq. ....	*413
Penfold, J.	Thorley, v.	Hants	Winchester	146	{ Rev. Dr. Walker and E. Roberts, Esq. ....}	*100
Pitt, C. W.	{Stapleford Abbots, n.}	Essex	London	507	The Queen .....	*483
Prater, T.	Hardwick, n.	Oxford	Oxford		Magd. Coll. Oxford...	
Robinson, G. A.	Thorganby, n.	Lincoln	Lincoln	108	The Queen .....	47
Rowan, R. W.	Ballyclugg, n.	Antrim			The Bishop .....	
Schomberg, J. D.	Polesworth, v.	Warwick	Worcester	1870	{ Trustees of Sir F. Nethersole .....	*502
Seale, E. T.	Blackawton, v.	Devon	Exeter	1477	Sir J. H. Seale, Bart. ....	*122
Slade, H. R.	Henley	Salop			Duke of Cleveland ....	
Stafford, J. C.	{Dinton, cum Tel- font, c.}	Wilts	Sarum	{536 213}	{ Pres. & Fell. of Magd. College .....	
Thurlow, J.	Worstead, v.	Norfolk	Norwich	830	D. & C. of Norwich...	251
Townsend, T.	Kilruane, n.	Tipperary			The Bishop .....	
Villiers, H. M.	{St. George's, Bloomsbury}	Middlesex	London		Lord Chancellor .....	*1153
Willis, W. D.	Elstead, n.	Sussex	Chichester	187	Rev. L. V. Harcourt ....	*174
Willoughby, H.	{Frampton Cotterell, n.}	Gloucester	G. & B.	1816	{ Duke of Beaufort and others .....	*520
Woodall, H.	{St. Margaret's, Can- terbury, n.}	Kent	Canterbury		Archbp. of Canterbury	87

\*. \* The Asterisk denotes a Residence House.

## APPOINTMENTS.

Bishop, Rev. D. G.	{ Master of the Endowed Gram- mar School, Buntingford	Gray, H. F. ....	Hon. Canon in Wells Cathed.
Boulton, Rev. W.	{ Head Mast. of the Free Gram- mar School at Wem	Hall, P. ....	{ To be Minister of the Episco- pal Chapt. in Long Acre
Brock, M. ....	{ To be Sunday Evening Lect. at All Saints' Chpl. Walcot	Holdsworth, J. ....	{ Second Master of the Gram- mar School at Skipton
Buckley, J. ....	{ Vic. of Badminton, to be Dom. Chapl. to Duke of Beaufort	Kelly, — ....	{ Assist. Cur. of St. Gregory & St. Peter's, Sudbury
Bund, T. H. B. ....	{ Cur. of Stroud, Gloucester-sh.	Keppel, Hon. and	{ To be a Deputy Clerk of the Rev. E. S. ....
Cartman, Rev. W.	{ Head Master of the Grammar School, Skip'on	Langdon, G. H. ....	{ Rural Dean of the Archdea- conry of Chichester
Crowther, Rev.	{ Head Master of the Diocesan F. R. ....	Pooley, Rev. D. ....	{ Head Master of the Grammar School at Oundle
Cumming, Rev.	{ To Precentorship of Down, H. S. ....	Shepherd, R. ....	{ Cur. of St. Mary's, Whitechpl.
Dicken, C. R. ....	{ To Lectureship of St. Ben't & St. Peter, Paul's Whit. Lon.	Smith, F. ....	{ Cur. of Allonby Chapel
Fane, Rev. A. ....	{ Vicar of Warminster, and a Surrogate for granting Mar- riage Licences in the Diocese of Salisbury	Storer, T. ....	{ Curate of St. John's, Deri- tend, Warwickshire
Fraser, W. ....	{ Chaplain to the Lord Lieu- tenant of Ireland	Stroud, J. ....	{ Domestic Chapl. to the Earl of Egremont
		Tompson, E. H. ....	{ Cur. of Wotton-under-Edge
		Woodward, T. ....	{ Curate of Fethard, County Tipperary

## CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Pop.	Patron.	Val.
Allen, J. ....	Bladington, v.	Gloucester	G. and B.	335	Christ Church, Oxford	£88
Atkinson, T. ....	{ (St. Edmund's, Exe- ter, n.	Devon	Exeter	1523	Corporation	187
Bardin, Dr. ....	Derryloran, n.	Tyrone	Armagh			
Butt, T. ....	{ Trentham, p.c.	Stafford	Lichfield	2344	Duke of Sutherland...	113
	& Kinnersley, n.	Salop	Lichfield	295	Duke of Sutherland...	*442
Ferrers, J. B. ....	Beddington, n.	Surrey	Winchester	1429	{ Repres. of Admiral Sir B. H. Carew...	*1212
Gavan, J. ....	Wallstown, n.	Cork	Cloyne			
Hole, J. ....	Woolfardisworthy n.	Devon	Exeter	226		258
Kipling, C. ....	{ Stony Stratford, p.c.	Bucks	Lincoln	1619	Bishop of Lincoln	*130
	& Coston, n.	Leicester	Peterbro'	170	Lord Chancellor	*354
Kynnersley, E.	{ Draycott-in-the- Moors, n.	Stafford	Lichfield	539	Dow. Lady Stourton.	*452
Lloyd, L. ....	Nannerch, n.	Flintshire	St. David's	384	Bp. of St. Asaph.	*292
Meyrick, T. ....	{ Covenham St Mary, n.	Lincoln	Lincoln	163	Lord Chancellor.	197
Orrett, W. G. ....	Standish, n.	Lancashire	Cheshire	7719	C. Standish, Esq.	*1874
Portis, J. ....	Little Leighs, n.	Essex	London	189	Sir S. Stewart	*398
Savage, R. ....	Harford, n.	Devon	Exeter	210	{ Sir J. L. Rogers and others	
Stephenson, W.	{ Corringham, n.	Essex	London	234	Rev. W. R. Stephenson	723
	R. ....	and Neenton, n.	Salop	120	R. Lyster, Esq.	*190
White, W. ....	Stradbrooke, v.	Suffolk	Norwich	1527	Bishop of Ely	712
Yonge, F. L. ....	Frithestock, p.c.	Devon	Exeter	696	Misses Johns.	116

Blencowe, W. M. At Dawlish  
Butler, Dr. .... At Burnchurch, Kilkenny  
Calthorp, C. .... { Missionary of the Society for  
the Propagation of the Gos-  
pel at Madras  
Duncan, J. .... { Late Minister of St. Andrew  
the Less, Cambridge  
Ferris, C. F. .... Of Dallington, Sussex  
Horne, W. .... Of Gore Court, nr. Maidstone  
Mathias, W. B. .... At Dublin

Merivale, A. F. .... { Assistant of the Grammar  
School, Rugby  
Prior, J. D. .... { Curate of West Houghton,  
Lancashire  
Rawden, R. .... Rector of Workleigh  
Rous, Hon. and { At Queen-street, May Fair  
Rev. T. M. ....  
Sedgwick, W. .... Of Skipton  
Staveley, E. .... Vicar of Drinagh  
White, J. Blanco. At Greenbank, Liverpool  
Wilson, T. .... At Snettont, Nottinghamsh.

## UNIVERSITIES.

## OXFORD.

May 28.

In a convocation holden this day, the sum of 50*l.* was unanimously voted from the University chest, towards the erection of a Chapel in the Hamlet of Lew, in the parish of Bampton, the University being the proprietors of a farm in that hamlet.

The following degrees were conferred:—

B.D.

Reynolds, Rev. H. Fellow of Jesus Coll.  
Stoddart, Rev. W. W. Fell. of St. John's Coll.

B.C.L.

Egerton, E. C. Fell. of All Souls Coll.

M.A.

Ady, Rev. W. B. Exeter Coll.  
Benn, Rev. W. H. Merton Coll.  
Buckland, S. Student of Christ Church.  
Eaton, D. W. Exhib. of Lincoln Coll.  
Havilland, C. Ross de, Oriel Coll.  
Kent, T. F. Balliol Coll.  
Morgan, P. H. Scholar of Jesus Coll.  
Pedlar, G. H. O. Magdalen Hall.  
Randolph, J. J. Fell. of Merton Coll.  
Wilson, Rev. C. T. Magdalen Hall.

B.A.

Britton, P. F. Exeter Coll.  
Bushby, W. B. Queen's Coll.  
Deane, R. W. Exeter Coll.  
Farrar, O. W. Balliol Coll.  
Garside, C. B. Brasenose Coll.  
Gepp, E. F. Wadham Coll.  
Gibbs, H. H. Exeter Coll.  
Gordon, C. S. Exeter Coll.  
Harris, H. T. New Inn Hall.  
Hill, H. Wadham Coll.  
Hosken, C. E. Exeter Coll.  
Hunt, A. A. Exeter Coll.  
King, J. E. Oriel Coll.  
Kingdon, P. A. Exeter Coll.  
Lewis, L. Jesus Coll.  
Little, T. P. Trinity Coll.  
Matthews, H. S. R. Lincoln Coll.  
Moberly, C. E. Scholar of Balliol Coll.  
Morton, M. C. Exeter Coll.  
Norman, J. P. Exeter Coll.  
Northcote, J. S. Schol. of Corp. Christi.  
Padley, C. J. A. N. Exeter Coll.  
Prior, H. L. Scholar of Trinity Coll.

Pritchard, H. Schol. of Corpus Christi.  
Roe, J. Worcester Coll.  
Rust, G. Pembroke Coll.  
Smith, R. P. Pembroke Coll.  
Steed, E. Pembroke Coll.  
Strong, T. A. Exeter Coll. Grand Comp.  
Turner, G. F. Trinity Coll.  
Tylden, W. Balliol Coll.  
Walker, T. F. W. Exeter Coll.  
Watts, G. Brasenose Coll.

May 15.

A special congregation was holden this day, when the following degree was conferred:—

D.D.

Hatherell, Rev. J. W. Brasenose Coll.  
Grand Comp.

June 2.

In a convocation held this day, the Rev. J. S. Pinkerton, M.A. Fellow of St. John's College, the Rev. W. Andrews, M.A. Fellow of Exeter College, and the Rev. E. H. Hansell, M.A. Demy of Magdalen College, were nominated by the Vice-Chancellor and Proctors to be Masters of the Schools for the year commencing with the present term.

At the same time the following degrees were conferred:—

D.C.L.

Higgs, Rev. R. Fell. of St. John's Coll.

B.C.L. BY COMMUTATION.

Butler, Rev. W. H. Christ Church.

M.A.

Cox, A. Christ Church.  
Davies, Rev. M. Jesus Coll.  
Davis, J. Trinity Coll.  
Edwards, Rev. J. Lincoln Coll.  
Gardner, Rev. R. St. Edmund Hall.  
Hill, Rev. R. Fellow of Balliol Coll.  
Jodrell, Rev. H. Exeter Coll.  
Lawrell, Rev. J. Merton Coll.  
Lloyd, Rev. H. W. Schol. of Jesus Coll.  
Majou, Rev. R. W. Schol. of Jesus Coll.  
Strong, Rev. C. E. Wadham Coll.  
Tracey, Rev. J. Wadham Coll.  
Vernon, Rev. W. H. Magdalen Hall.  
Warriner, Rev. G. St. Edmund Hall.

## B.A.

Astley, B. B. G. St. Alban Hall.  
 Barnes, W. Student of Christ Church.  
 Belgrave, C. W. Exhib. of Lincoln Coll.  
 Bourne, T. St. Edmund Hall.  
 Bowles, H. A. St. John's Coll.  
 Bremridge, J. P. Exeter Coll.  
 Chave, E. W. T. Worcester Coll.  
 Cholmondeley, Hon. H. P. Student of Christ Church.  
 Chretien, C. P. Brasenose Coll.  
 Cobb, W. Christ Church.  
 Collins, C. H. Stud. of Christ Church.  
 Dolben, C. Trinity Coll.  
 Dowding, W. C. Exeter Coll.  
 Evans, D. J. Scholar of Jesus Coll.  
 Forrester, H. W. Trinity Coll.  
 Hallows, B. Lincoln Coll.  
 Harris, H. Demy of Magdalen Coll.  
 Hewitt, T. S. Worcester Coll.  
 Hill, W. A. Worcester Coll.  
 Hinxman, J. N. Trinity Coll.  
 Hotham, W. F. Stud. of Christ Church.  
 Howell, E. L. Queen's Coll.  
 Jackson, W. Schol. of Worcester Coll.  
 Karslake, E. K. Stud. of Christ Church.  
 Key, H. C. Christ Church.  
 Le Mesurier, J. Christ Church.  
 Lott, F. E. St. Alban Hall.  
 Morgan, G. F. Christ Church.  
 Mottram, C. J. M. Magdalen Hall.  
 Murray, F. H. Stud. of Christ Church.  
 Quirk, J. R. St. Edmund Hall.  
 Reynolds, J. J. St. John's Coll.  
 Rich, E. J. G. H. Fell. of New Coll.  
 Ryan, V. W. Magdalen Hall.  
 Skrine, W. H. Christ Church.  
 Southey, C. C. Queen's Coll.  
 Taylor, W. Trinity Coll.  
 Terry, M. Scholar of Lincoln Coll.  
 Tylee, M. St. Edmund Hall.  
 Walker, J. Brasenose Coll.  
 Whately, W. J. Stud. of Christ Church.  
 Williams, R. P. Jesus College.

The following gentlemen were elected Fellows of Merton College :—B. Compton, B.A. of Merton College ; E. M. Gouldburn, B.A. of Balliol College ; E. Hobhouse, B.A. of Balliol College.

The Rev. S. A. Peers, M.A. Fellow of Corpus Christi College, and the Rev. M. Pattison, M.A. Fellow of Lincoln College, to whom Mrs. Denyer's Prizes were awarded, read their respective Essays in the Divinity School.

## June 9.

In a convocation held this day, the nomination of J. A. Ogle, M.D., and of C. G. B. Daubeny, M.A. to be Examiners of the Candidates for Degrees in Medicine, were unanimously approved.

NO. VII.—N. S.

At the same time the following degrees were conferred :—

## D.C.L.

Fooks, Rev. T. B. late Fell. of New Coll.

## M.A.

Addison, W. G. S. Magdalen Hall.  
 Anstey, Rev. A. Worcester Coll.  
 Berkeley, Rev. G. T. Queen's Coll.  
 Burney, Rev. E. Magdalen Hall.  
 Courtenay, Rev. F. Exeter Coll.  
 Echalaz, Rev. T. A. Trinity Coll.  
 Gosse, Rev. H. Exeter Coll.  
 Gunner, T. Trinity Coll.  
 Hayes, Rev. J. Magdalen Hall.  
 Hinton, G. Worcester Coll.  
 Marshall, Rev. S. F. Wadham Coll.  
 Martyn, Rev. C. R. Lincoln Coll.  
 Mathias, W. Brasenose Coll.  
 Meyrick, T. Schol. of Corp. Christi Coll.  
 Penny, C. J. Queen's Coll.  
 Rogers, Rev. J. J. Trinity Coll.  
 Sheppard, Rev. J. G. Schol. of Wadham Coll.  
 Thomson, J. L. Exeter Coll. Grand Compounder.  
 Tripp, H. Scholar of Worcester Coll.  
 Ward, Rev. H. Exeter Coll.  
 Wynell-Mayow, R. Magdalen Hall.  
 Young, Rev. P. Exeter Coll.

## B.A.

Bell, R. Worcester Coll. (incorporated from Trin. Coll. Dublin.)  
 De Tessier, A. Scholar of Corpus Coll.  
 Foulkes, E. S. Scholar of Jesus Coll.  
 Garnett, W. J. Christ Church.  
 Ingram, A. H. W. Christ Church.  
 Rendall, J. Balliol Coll.  
 Thorn, William, University Coll.  
 Toms, H. W. Exeter Coll.  
 Urgan, A. St. John's Coll.

At a meeting of the electors of a Professor of Moral Philosophy on Dr. White's Foundation, the Rev. C. W. Stocker, D.D. some time Fellow of St. John's College, was elected Professor, in the room of Mr. Sewell, of Exeter Coll., who had filled the office for five years, the term specified by the founder.

On Monday last, the election for four Scholars on the Original Foundation of Trinity College, and one founded by Mr. Blount, in the same society, terminated in the election of the following gentlemen :—*Old Foundation* : H. J. Coleridge, late Blount Scholar ; A. De Butts, Commoner of Exeter College ; E. A. Freeman ; E. T. Turner, Commoner of Brasenose College.—*Blount Scholar* : H. Wilkins, from Harrow School.

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On Thursday last, Mr. H. Jacobs was elected an Exhibitioner on the Michel Foundation at Queen's College. Same day, Mr. G. Read was elected a Bridgman Exhibitioner at Queen's College.

June 15.

#### COMMEMORATION.

The Duke of Wellington, as Chancellor, opened the convocation in the usual form, and then read the Address to His Royal Highness Prince Albert, agreed upon by the University, to which H. R. H. replied. The honour of D.C.L. was then conferred upon the following individuals:—

His Grace the Duke of Marlborough.  
His Grace the Duke of Sutherland.  
The Earl of Liverpool.  
The Earl of Cawdor.  
Lord Ashley.  
Lord Prudhoe.  
Sir John Johnstone, Bart.  
Major-General Sir Edward Bowater.  
John Loveday, Esq. High Sheriff of the County of Oxford.

The Professor of Poetry, Mr. Keble, of Oriel, then delivered the Creweian Oration, after which the Prize Essays and Poems were delivered by their respective authors; viz.—

*English Essay.*—"The pleasures and advantages of literary pursuits, compared with those which arise from the excitement of political life." By G. Marshall, Student of Christ Church, and Craven Scholar.

*Latin Verse.*—"Vix per Angliam ferro stratæ." By F. Fanshaw, Scholar of Balliol College.

*Latin Essay.*—"De Etruscorum cultu, legibus, et moribus, eorumque apud Romanos vestigiis." By B. Jowett, Fell. of Balliol College.

*English Verse.*—"The Sandwich Islands." By S. Lucas, Commoner of Queen's College.

June 17.

In a convocation, Jas. Meredith, Esq. Gentleman-Commoner of St. Alban's H. was admitted to the honorary degree of Master of Arts, being presented to the Vice-Chancellor and Proctors by the Rev. H. Wall, M.A. Vice-Principal of that Society; and the Rev. Jas. A. Jeremie, M.A. Fell. of Trin. Coll. Cambridge, was admitted *ad eundem*.

At the same time the following degrees were conferred:—

B.D.

Curtois, Rev. R. G. formerly Fell. of C.C. Coll. grand compounder.

B.D.

Ley, Rev. J. Fell. of Exeter Coll.  
Sewell, Rev. Wm. Fell. of Exeter Coll.  
Warter, Rev. J. W. Ch. Ch. Coll.  
Wood, Rev. R. Fell. of St. John's Coll.

M.A.

Agnew, Rev. T. R. Fell. of New Coll.  
Andrew, S. Lincoln Coll.  
Bruce, Rev. Wm. Oriel Coll.  
Burnett, Wm. Fell. of New Coll.  
Burr, Rev. J. H. S. Ch. Ch. Coll. Grand Compounder

Byron, Rev. J. Brasenose Coll.  
Champnes, Rev. C. J. St. Alban Hall  
Crawford, J. R. Lincoln Coll.  
Dart, J. H. Exeter Coll.  
Deedes, Rev. G. F. Wadham Coll.  
Dickinson, Rev. W. W. Brasenose Coll.  
Farquharson, Rev. R. Ch. Ch. Coll. Grand Compounder  
Fooks, Woodfoorde, Exeter Coll.  
Hoblyn, W. P. Queen's Coll.  
Holbech, Rev. C. W. Balliol Coll.  
Hughes, Geo. Ord, Worcester Coll.  
Oldfield, E. Fell. of Worcester Coll.  
Pearson, Rev. H. Balliol Coll.  
Pratt, Rev. H. E. University Coll.  
Rooke, F. J. Oriel Coll.  
Round, John, Balliol Coll.  
Slatter, Rev. J. Lincoln Coll.  
Stainton, Nathaniel, Wadham Coll.  
Steel, Rev. M. Jesus Coll.  
Sumner, Rev. J. M. Balliol Coll.

B.A.

Bascom, E. D. St. Mary Hall  
Baynes, Adam, Worcester Coll.  
Farrer, T. H. Balliol Coll. Grand Comp.  
Govett, H. Worcester Coll.  
Holland, J. Fell. of New Coll.  
Marsh, R. Wadham Coll. Grand Comp.  
Miles, R. H. Wm. Ch. Ch. Coll.  
Poole, Wm. Oriel Coll.  
Raikes, Robt. Exeter Coll.  
Way, Benj. Exeter Coll.

In a convocation holden in the afternoon of the same day, it was agreed to advance the sum of 828*l.* 6*s.* 8*d.* by way of loan to the Physic Garden, to be repaid hereafter by instalments.

In a convocation holden on Monday last, the Rt. Hon. and Rt. Rev. the Lord Bishop of London, D.D., and the Rt. Rev. the Lord Bishop of Winchester, D.D. both of Trinity Coll. Cambridge, were admitted *ad eundem*.



Mr. F. H. Bond and Mr. G. Butler, Commoners of Exeter Coll. have been elected Scholars of that Society.

Mrs. Denyer's Theological Prizes have been adjudged as follows:—1. *On the Divinity of our blessed Lord and Saviour*, the Rev. S. A. Peers, M.A. Fell. of C. C. Coll.—2. *On the Sufficiency of the Holy Scriptures for the Salvation of Man*, the Rev. M. Pattison, M.A. Fell. of Lincoln Coll.

A chaplaincy on the East India Establishment having been placed at the disposal of his Grace the Chancellor, and left by his Grace in the nomination of the Heads of Houses; candidates who intend to offer themselves for this appoint-

ment are requested to send to the Vice-Chancellor their names, together with certificates of their standing, testimonials of character, and letters of priest's orders, without delay.

The Rev. A. W. Haddan, M.A. of Trin. Coll. was admitted an Actual Fell. of that Society.

Mr. R. A. Le Mesurier, Commoner of Ch. Ch. was elected and admitted Scholar of C. C. Coll.

Mr. G. S. Read, lately elected an Exhibitioner of Queen's, was educated at Bruton School.

Mr. Lyde was elected University Beadle, in the room of Mr. James, deceased. There were seven candidates.

## CAMBRIDGE.

May 26.

At a congregation, the following degrees were conferred:—

D. P.

Miller, W. H. St. John's Coll.

L. M.

Burman, H. F. Caius Coll.

Willis, T. Caius Coll.

M. A.

Bland, E. D. Caius Coll.

Foot, J. A. Pembroke Coll.

Hicks, Edw. Trin. Coll.

Jukes, J. B. St. John's Coll.

Koe, B. D. Caius Coll.

Sharpe, W. C. St. John's Coll.

Thornhill, J. St. John's Coll.

Wing, John, Clare Hall.

B. A.

Burbidge, Thos. Trin. Coll.

Losh, Jas. Jesus Coll.

Willmott, Robt. A. Trin. Coll.

The following grace has passed the senate:—"To grant to Mr. Ansted, of Jesus Coll. the sum of 150*l.* out of the Woodward Funds, for the assistance which he has afforded, during the last two years, towards the arrangement of the Geological Collection."

May 28.

The following gentlemen were elected Tyrwhitt's Hebrew Scholars:—Henry Bailey, B.A. St. John's Coll. first Hebrew Scholar; W. H. Guillemard, B.A. Pembroke Coll. second Hebrew Scholar.

We understand that the author of the second best English poem on the death

of the Marquess Camden, bearing the motto, "*Non legendam esse mortem quam immortalitas consequatur*," is Mr. J. Purchas, of Christ's Coll. son of Capt. Purchas, R. N.

June 11.

At a congregation the following degrees were conferred:—

B. D.

Peill, J. Newton, Fell. of Queen's Coll.

Sheal, John, Corpus Christi Coll.

Walker, S. Edw. Trinity Coll.

M. A.

Clarke, Jos. St. John's Coll.

Grover, Thos. C. Emmanuel Coll.

Thompson, H. Fell. of St. John's Coll.

B. C. L.

Keane, John H. Trinity Coll.

B. P.

Cohen, D. W. Caius Coll.

Thackeray, F. Caius Coll.

B. A.

Budd, W. B. Queen's Coll.

Bullivant, H. E. Catharine Hall.

Colman, Edw. Trinity Coll.

Deffell, G. H. Trinity Coll.

Grasett, Elliott, Emmanuel Coll.

Hall, A. W. St. Peter's Coll.

Harding, H. J. Pembroke Coll.

Hitchcock, J. Christ's Coll.

Jones, Henry, Catharine Hall.

Laverack, Wm. Catharine Hall.

Money, J. S. Emmanuel Coll.

Oxley, J. S. Queen's Coll.

Tudball, Thos. Emmanuel Coll.

Webb, J. B. Corpus Christi Coll.

Wortham, Henry, Jesus Coll.

At the same congregation the following gentlemen were appointed Barnaby Lecturers:—

- R. W. Bacon, M.A. Fell. of King's Coll.—*Mathematics*.  
 Rev. Wm. Mandell, B.D. Fellow of Queen's Coll.—*Philosophy*.  
 Rev. F. Shepherd, M.A. Fell. of Clare Hall.—*Rhetoric*.  
 Rev. B. W. Beatson, M.A. Fellow of Pembroke Coll.—*Logic*.

At the same congregation the following graces passed the Senate:—

To affix the seal to agreements for the commutation of the tithes of the township of Chinley, Bugsworth, and Brownside, and of the township of Beard, Ollersett, Whittle, and Thornsett, in the parish of Glossop, in the county of Derby.

To appoint Mr. Smith of Caius Coll. Deputy Taxor in the absence of Mr. Thurtell.

Mr. E. A. Darby, of Emmanuel Coll. has been elected a Foundation Scholar of that Society.

June 16.

At a congregation holden this day, by royal mandate, the following degree was conferred:—

D.D.

Charles Hughes Terrot, Trinity College, Bishop of Edinburgh.

At the same congregation the following grace passed the senate:—"To affix the seal to a letter addressed by the public orator to Viscount Alford, expressing the thanks of the senate for his Lordship's munificence in presenting to the university a valuable collection of minerals."

The Porson Prize (the interest of 400*l.* stock) was adjudged to Mr. Geo. Druce, of St. Peter's College. Subject: Shakspeare's Tempest, act. v. sc. 1, beginning, "This is most strange;" and ending, "To still my breaking mind." Translated into Greek verse.

The Norrisian Professor of Divinity has given notice, that his lectures in Michaelmas Term, 1841, will commence on Tuesday, October 19.

#### DURHAM.

At a convocation holden on Saturday, May 22, 1841, the scheme of the Ecclesiastical Commissioners for England, for the further endowment of the university, was laid before convocation, and received the approbation of the house.

The scheme is drawn up in pursuance of the intentions and engagements of the late Bishop Van Mildert, and in accordance with the previous resolutions of the Ecclesiastical Commissioners, to make certain arrangements with respect to the deanery and canonries of the cathedral church of Durham, with a view to maintaining the University of Durham in a state of respectability and efficiency.

The following are the principal provisions of the scheme:—

The office of warden, upon the first vacancy, is to be attached to the deanery of Durham, the present warden receiving 500*l.* annually during his incumbency.

A canonry in the cathedral church is to be attached to each of the professorships of divinity and Greek.

The present professor of mathematics is to be appointed professor of mathematics and astronomy, with an annual salary of 700*l.*

When the office of warden shall be annexed to the deanery, the salary of 500*l.* paid to the present warden during his incumbency, is to be applied to found a professorship of Hebrew and the other oriental languages.

In addition to the six fellowships, already founded by the dean and chapter, there are to be founded eighteen fellowships, making twenty-four such fellowships in the whole. Two of such eighteen fellowships are to be founded on the 29th day of September, 1841, and the same number in each year until the year 1849 inclusive. Eight only of the twenty-four fellows who have exceeded the age of twenty-three, are allowed to continue laymen. The lay fellowships are tenable for eight, the clerical for ten years. They are to be of the annual value of 120*l.*, the ten senior clerical fellows receiving 150*l.*

Candidates for fellowships must have been admitted to the degree of B.A. in the University of Durham, and are to be elected according to the regulations now in force, or such other regulations as shall be duly made for securing the election of the most meritorious candidate, regard being always had to moral character as well as to learning.

The fellowships are to be vacated by marriage or ecclesiastical preferment."

Towards providing the funds for making these payments, all the estate and interest now vested in the Ecclesiastical Commissioners in the lands, &c. formerly assigned to the deanery and to the eleventh canonry of the cathedral church of Durham, (all tithes being excepted) are to be vested in the warden, masters, and scholars of the University of Durham; and when it shall become necessary, further provision is to be made for granting such additional endowment, as may appear to the Ecclesiastical Commissioners necessary for making up the deficiency.

At the same convocation, the Rev. Edward Massie, M. A., of Wadham College, Oxford, was presented and admitted *ad eundem*.

At a convocation holden May 27, 1841, the Rev. Moorhouse Thompson,

B.A., was presented, and admitted to the degree of M.A.

The following persons were nominated by the warden and approved by convocation for their respective offices:—The professor of divinity, the Rev. John Collinson, M.A., the Rev. Robert Wilson Evans, M.A., fellow and late tutor of Trinity College, Cambridge, to be examiners in theology.

The senior proctor, the junior proctor, Travers Twiss, D. C. L., fellow and tutor of University College, Oxford, Rev. Richard Michell, B.D., fellow and tutor of Lincoln College, Oxford, to be examiners in arts.

The professor of mathematics, the lecturer in chemistry, John Buddle, Esq., to be examiners in civil engineering and mining.

A grace was passed for granting a term to Hugh Martin Short, a student in arts.

#### PROCEEDINGS OF SOCIETIES.

##### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

At a meeting of archbishops and bishops, held at Lambeth, on the Tuesday in Whitsun week, 1841, the following declaration was agreed to by all present:—

We, the undersigned archbishops and bishops of the United Church of England and Ireland, contemplate with deep concern the insufficient provision which has been hitherto made for the spiritual care of the members of our national church residing in the British colonies and in distant parts of the world, especially as it regards the want of a systematic superintendence of the clergy, and the absence of those ordinances, the administration of which is committed to the episcopal order. We therefore hold it to be our duty, in compliance with the resolutions of a meeting convened by the Archbishop of Canterbury, on the 27th of April last, to undertake the charge of the fund for the endowment of additional bishoprics in the colonies, and to become responsible for its application.

On due consideration of the relative claims of those dependencies of the empire which require our assistance, we are of opinion, that the immediate erection of bishoprics is much to be desired in the following places:—

New Zealand, the British possessions in the Mediterranean, New Brun-

wick, Cape of Good Hope, Van Diemen's Land, Ceylon.

When competent provision shall have been made for the endowment of these bishoprics, regard must be had to the claims of Sierra Leone, British Guiana, South Australia, Port Phillip, Western Australia, Northern India, Southern India.

In the first instance, we propose that an episcopal see be established at the seat of government in New Zealand, offers having been already made which appear to obviate all difficulty as to endowment.

Our next object will be to make a similar provision for the congregations of our own communion, established in the islands of the Mediterranean, and in the countries bordering upon that sea; and it is evident that the position of Malta is such as will render it the most convenient point of communication with them, as well as with the bishops of the ancient churches of the East, to whom our church has been, for many centuries, known only by name.

We propose, therefore, that a see be fixed at Valletta, the residence of the English government, and that its jurisdiction extend to all the clergy of our church residing within the limits above specified. In this city, through the

munificence of her Majesty the Queen Dowager, a church is in course of erection, which, when completed, will form a suitable cathedral.

Our attention will then be directed to the countries named in the foregoing lists, without binding ourselves to the exact order therein followed, or precluding ourselves from granting assistance to any place where means may be found for the earlier endowment of a bishopric.

In no case shall we proceed without the concurrence of Her Majesty's government; and we think it expedient to appoint a standing committee, consisting of the Archbishop of Canterbury, the Archbishop of York, the Archbishop of Armagh, the Archbishop of Dublin, the Bishop of London, the Bishop of Durham, the Bishop of Winchester, the Bishop of Lincoln, the Bishop of Rochester, with full powers to confer with the ministers of the crown, and to arrange measures, in concert with them, for the erection of bishoprics in the places above enumerated.

We appoint as our treasurers, the Hon. Mr. Justice Coleridge, the Venerable Archdeacon Hale, and W. E. Gladstone, Esq. M.P.; and as honorary secretary, the Rev. Ernest Hawkins.

For the attainment of these most

desirable objects, a sum of money will be required, large as to its actual amount, but small when compared with the means which this country possesses, by the bounty of Divine Providence, for advancing the glory of God and the welfare of mankind. Under a deep feeling of the sacredness and importance of this great work, and in the hope that Almighty God may graciously dispose the hearts of his servants to a corresponding measure of liberality, we earnestly commend it to the good will, the assistance, and the prayers of all the members of our church.

W. Cantuar, J. G. Armagh, C. J. London, E. Dunelm, C. Winton, C. Bangor, G. Rochester, E. Llandaff, J. H. Gloucester and Bristol, J. Ely, E. Sarum, E. Norwich, T. Hereford, J. Lichfield, C. St. David's, P. N. Chichester, R. Derry and Raphoe, T. V. Sodor and Man.

We, the undersigned, desire to express our concurrence in the foregoing declaration:—

E. Ebor, Rd. Dublin, Geo. H. Bath and Wells, J. Lincoln, W. St. Asaph, H. Carlisle, J. B. Chester, R. Oxford, H. Exeter, C. T. Ripon, G. Peterborough, H. Worcester, Geo. Kilmore, Robt. P. Clogher, J. Elphin, Rd. Down and Connor, S. Cork, Stephen Cashel, Thos. Tuam, Charles Math.

#### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A Meeting of the Committee of this Society was held at their Chambers, St. Martin's Place, on Monday, the 21st of June, 1841. There were present his Grace the Archbishop of Canterbury in the chair; his Grace the Archbishop of York; the Bishops of London, Durham, Winchester, Lincoln, Gloucester and Bristol, Hereford, Bangor, and Lichfield; the Revs. Archdeacon Hale, Dr. D'Oyly, Dr. Shepherd, Dr. Spry, H. H. Norris, and J. Lonsdale; Joshua Watson, N. Connop, jun., H. J. Barchard, G. Gipps, J. S. Salt, A. Powell, E. Badeley, James Cocks, W. Davis, Benjamin Harrison, and William Cotton, Esqs.

Grants were voted towards repewing the church at Fordingbridge, Southampton; building a church at Montpelier, in the parish of St. Paul, Bristol; building a chapel at St. Stephen, Herts; building a chapel at Exwick, in the parish of St. Thomas, Exeter; building a chapel at Springfield, Essex; building

a chapel at Woking, Surrey; building a church in the Broadway, Westminster; building a chapel at Cambo, in the parish of Hartburn, Northumberland; building a church at Colden Common, in the parish of Owslebury, Southampton; building a church at Merthyr Tydvil, Glamorgan; building a church at Ashley Road, in the parish of St. Paul's, Bristol; building a chapel at Noak Hill, in the parish of Romford, Essex; rebuilding the body of the church at Burbage, Leicester; rebuilding the nave of the church at Thrapston, Northampton; pewing the vacant space at the east end of the church at Barking, Essex; repewing and erecting gallery in the church of St. Cross, at South Elmham, Suffolk; repewing the church at Shaddingfield, Suffolk; repewing and extending gallery in the church at Chelmarsh, Salop; repewing the church at Ashbourne, Derby; building a chancel to and erecting a gallery in the church at Seaton

Carew, Durham; repewing the church at West Parley, Dorset; repewing the church at Nash, Pembroke; building a gallery in the church at Glynde, Sussex; enlarging the church at Perran

Arworhall, Cornwall; building a chapel at Windy Nook, in the parish of Heworth, Durham; and other business was transacted.

#### NATIONAL SOCIETY.

The National Society held its annual meeting on the 26th of May, in the Central School-room, Sanctuary, at Westminster. There were present the Archbishop of Canterbury, who occupied the chair; the Bishops of London, Winchester, Hereford, Lichfield, St. David's, Bangor, Gloster, Bristol, Ripon, and Norwich; Lords Lyttleton, Sandon, Kenyon, Ashley, and Harrowby; the Deans of Chichester, St. Asaph, Salisbury, Ripon, and Hereford; Archdeacons Macdonald, Manning,

Wilberforce, and Austin; the Principal of King's College; Sir G. Sinclair, M.P. Sir R. Inglis, M.P., and some ladies. The report stated that in the past year 556 grants for schools in connexion with the Established Church had been made by Government and the Society, by which a sum of 34,006*l.* had been dedicated to the accommodation of 96,291 scholars. The product of the parochial collections which the Queen had allowed was 26,527*l.*, collected at 8,015 places.

#### MISCELLANEOUS INTELLIGENCE.

**CARLISLE.**—*Rebuilding of St. Michael's Church, Stanwix.*—The old church here having become dilapidated, and too small for the increased and increasing population, the corner-stone of a new church in the early English style, intended to accommodate 540 persons, was laid on Tuesday, the 1st of June, by the Lord Bishop of Carlisle.

**CHESTER.**—*Liverpool.*—John Gladstone, Esq. of Liverpool, who recently built a church at his own cost in Leith, is now about to build another church in Liverpool, to contain 1000 sittings, 100 of which are to be free for the accommodation of seamen, and fifty for the aged and infirm poor. The endowment from this gentleman will be 2000*l.* which, it is expected, will produce 100*l.* per annum. Including the price of the land (about 1,300*l.*) the whole cost will be 5000*l.* It is Mr. Gladstone's intention to build a house for the minister, with two schools for the children of the neighbourhood.

*Bury, Lancashire.*—The new church, which has just been opened here, is very large and commodious, calculated to hold 2,000 persons, and filled entirely with what are termed single seats, the rents of which are low. Almost every one of these seats was taken the very day on which notice was given of the warden being ready to receive applications, and principally by the poorer class of persons. The church has been erected by private subscriptions, at the cost of from 5,000*l.* to 6,000*l.*

*Manchester.*—The subscriptions for providing additional churches in Manchester amount to the sum of 46,000*l.*

*Consecration of St. Catharine's Church, Scholes, Wigan.*—On Sunday, June 6th, the above church was consecrated in the usual manner, by the Lord Bishop of the Diocese. It is a beautiful edifice, capable of giving accommodation to at least 1,200 persons.

*Farnworth.*—The inhabitants of Farnworth and Kearsly think it right to give this public testimony of their gratitude to T. B. Crompton, Esq. of Farnworth, who, in addition to his many benefactions to this parish, has lately added the munificent sum of 1,000*l.* towards the endowment of their church. The living has lately been purchased by the Hulmeian Trustees, and endowed with 3,000*l.*

*ELY.*—*Cambridge Camden Society.*—The twentieth ordinary meeting of this society was held on May 29th, at the rooms of the Philosophical Society.

The president having taken the chair at half-past seven, announced that the Lord Bishop of Chester had consented to become a patron of the society.

The Rev. A. I. Suckling, M.A., of Bartsam, Suffolk, was elected an honorary member; and seven ordinary members were balloted for and elected.

The following report was then read from the committee:—

"The committee of the Cambridge Camden Society regret that they have not been able to lay the 3d No. of the

Illustrations of Monumental Brasses before the society this evening, owing to the non-arrival of two of the plates which had been put into the hands of Messrs. Day and Haghe. They hope, however, to publish it in the course of the week at the furthest. The 4th No. will be ready in November, and will contain—Sir Humphrey Trafford; Prior Nelond, from Cowfold, Sussex; Sir Edmund Thame and Lady, from Fairford, Gloucestershire; and Bishop Stanley (Ely), from Manchester Collegiate Church.

"The meeting will be glad to hear that a member of the society (C. Anderson, Esq.,) has undertaken to publish a small tract to aid in the restoration of Stowe Church, Lincolnshire, under the society's sanction.

"They request contributions for the restoration of the beautiful east window at Fenstanton; drawings of which, by F. H. Paley and F. L. Lloyd, Esqrs., of St. John's College, are before the meeting."

A paper on the Saxon Church of Daglingworth, Gloucestershire, communicated by the Rev. E. T. Codd, B.A. of St. John's College, was read by the secretary. A conversation took place on the nature and use of the arch thrown across the nave in this and other Saxon churches.

A paper was read by Benj. Webb, Esq., Trin. Coll., on the signification of the monogram "I.H.S." in which he proved its Greek origin, and refuted the prevalent opinion that it represented the sentence *JESUS HOMINUM SALVATOR*. In consequence of the curiosity generally expressed on this subject since allusion was made to it in the "Few Words to Churchwardens," the committee have determined to publish Mr. Webb's paper.

A paper was read by J. M. Neale, Esq. B.A., Downing College, on the symbolical representation of saints.

OXFORD.—*Architectural Society*.—A meeting was held at the Society's Room on Wednesday, June 9th, the Rev. Dr. Buckland in the chair.

New Members admitted:—Rev. Charles Burney, Magdalene College; T.C. Martelli, Esq. Brasennoose College; Rev. I. S. Utterton, Oriel College; the Venerable Charles Parr Burney, D.D. Merton College, Archdeacon of St. Albans; Rev. John Watson, Brasennoose College; Rev. T. Chaffers, Brasennoose College.

It was unanimously agreed that the members of the Oxford Heraldic and Archæological Society who may wish to become members of the Architectural Society shall be admitted without ballot, on condition that the Heraldic Society shall cease to exist as a distinct Society, and transfer their library to the Architectural Society.

A letter was read from the Rev. C. N. Watkins, on the subject of Brixworth Church, mentioning some further discoveries, and additional reasons for believing some parts of that building to be of Roman workmanship; stating also that a deputation has been sent from the Cambridge Camden Society to examine the building, who had concurred in this opinion,—and suggesting that a similar deputation should be sent from the Oxford Society.

A paper was read by the Rev. H. G. Liddell, of Christ Church, on the principles to be followed in the restoration of old buildings, especially churches.

PETERBOROUGH.—The Lord Bishop of Peterborough concluded a tour of confirmations throughout Northamptonshire and Rutlandshire last week, and has, during his progress, confirmed 6,777 persons. His Lordship will commence his confirmations for Leicestershire early in July.

#### TO CORRESPONDENTS.

We have to thank one of our Correspondents for sending us the following opinion of Dr. Burnaby on the question of an Incumbent's power of granting leave to make a Vault in the Church or Church-yard:—

"I am clearly of opinion that the Minister's authority alone is not sufficient for the purpose, but that a faculty must be sought and obtained from the proper Ordinary. The previous consent of the Incumbent is indeed requisite; and without such consent, (if not unwarrantably or vexatiously withheld,) a faculty, I conceive, would not be granted. The Minister is not bound to give his consent without a reasonable consideration; such, at least, seems to have been the opinion of Lord Stowell, and of the late Dean of the Arches; and where an accustomed fee has been paid, the custom ought to be observed; but I am not aware of any instance of a suit brought for the recovery of a fee in such case, in which the question as to the validity or legality thereof has been actually decided."

Quere must have been sadly at a loss for occupation when he wrote his letter to us.

W. T. S., of Newcastle, is thanked for his communication, which we have handed over to our publisher.

Erratum in last number, p. 456, l. 1, for "unwillingly," read "unwittingly."